SOME WHO LED

H. L. MILLER & GARRETT ROGERS

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Or

Fathers in the Church of the Brethren Who Have Passed Over

WRITTEN and COMPILED

By

D. L. Miller *and* Galen B. Royer

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

BRETHREN PUBLISHING HOUSE
Elgin, Ill.
1912

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INTRODUCTION

How relentless is time! The events of moment in our generation are memories in the next, and forgotten in the third. We retain but a fragment of the notable achievements of our fathers. The workers have been so busy doing things that no time was left to record the things they did. Here and there, by accident more frequently than by design, signs and hints remain. These the patient student and the sympathetic friend may gather and weave into a fairly accurate record. This is the work of the historian. It is service of the greatest value.

The Christian Church has not carefully considered the meaning of its own history. Many a deed and many a life have faded from the light of the present. This is greatly to be regretted. We need all the testimony of God's grace and goodness that we can possibly gather. The faithful follower of the Great Father should ever seek to know and to emulate the deeds and lives of the worthies who have gone on and whose example is rich in convincing power to those who now and hereafter follow on.

The Church of the Brethren has lost much of the fine record its great leaders have set goldenly in the progress of Christian thought for two centuries. Perhaps the exodus from Europe, the change from the German to the English language, and the scattered life here in the colonies have combined to explain, in part at least, this loss. A few years ago it was impossible to ascertain the simple facts of the origin of the church, its early struggles, its great leaders, its commanding place among the German-Americans of our colonial and early national life.

This in part has been remedied. We now know somewhat in detail this splendid record of glorious service to God's cause. We shall never know it in full. In the grave of neg-

lect it is buried beyond recovery. We should never be content until we know it as fully as research and study make it possible for it to be known.

I have long been convinced that there is much yet to be learned and recorded. Biography is history teaching by example. At the heart of a great cause is ever the heart of a great man. To know the cause one must know its central spirit. To the student these are the concrete expressions of great movements. Just as one finds back of all this wide, wonderful, beautiful world the personal God who made it and directs it, so one finds back of great religious movements virile leaders whose thoughts and acts are the best explanation of the transforming power of the cause they espoused.

In the Church of the Brethren it is peculiarly true that we had great leaders—men whose towering leadership is of commanding influence to this day. That God should have given us leaders so great is cause for gratitude. That we should know them not is cause for merited reproach. That their names and their deeds should at last be concisely and carefully presented to us is cause for thankfulness. We cannot add to their glory. But we can profit by their high spiritual devotion. They do not need us, but forever we need them. Marshals of God, they were, and ours is the high privilege of following where they led.

It is fortunate that the record of their lives is here set forth by a sympathetic and devoted follower of the same common Father. It is most fortunate that Brethren Miller and Royer should have been led of God to present these pioneer worthies to us before the dust of the centuries should have obliterated their footsteps forever. Thanks to our beloved brethren in the faith they loved and lived, we can once more commune with sainted souls whose lives are benedictions and whose deeds are sacred legacies. That the reader of this valuable treatise will know more fully the meaning of the faith of the church is certain. That he will become a staunchcr and steadier soldier of the cross is inevitable. That he may with increasing fervor and humility follow the Master of us all is my ardent prayer. M. G. Brumbaugh.

PREFACE

For a quarter of a century the senior author has been collecting photographs of the ministers of the Church of the Brethren with the hope that some day they might be of use. From Brother George W. Lentz, of Kansas City, Mo., came the suggestion of the use now made of some of them in these pages. No attempt has been made to give lengthy details of the lives herewith presented to our readers. That task is left to others, who will here find the main facts in the lives of the fathers. It is the hope of the authors that this series of short biographies will be helpful to those who read, in provoking them to good works.

The plea of human limitation is entered. We have written of the good that men have accomplished in the world, and have had in mind things that are true, honest, just, pure, lovely and of good report, with virtue and praise. All men have their weaknesses. Human perfection is not absolute. The only Man who ever lived in this world and never made a mistake and was without sin was our Lord Jesus Christ. We can only approximate the Perfect Ideal.

The work has been a labor of love from the beginning, and has been lightened by the helpful suggestion, the ample encouragement and the valuable assistance given us freely and cheerfully in collecting data for the work. Without such aid the book would have been an impossibility. To our brethren and sisters who assisted us we express our indebtedness and hearty thanks. Credit so far as possible has been given in the book to those who so kindly assisted in sending data and facts concerning those of whom we have written.

We have also found information in old and almost forgotten almanacs, in the issues of our church papers, in the Minutes of Annual Conferences, in the histories of our church, by Brethren Brumbaugh and Falkenstein, in the his-

tory of the "Tunkers," by Elder R. H. Holsinger, in the "Life of Elder James Quinter," by Mary N. Quinter, and in the life of Elder R. H. Miller, by Elder Otho Winger. To these authors and sources we acknowledge our indebtedness.

To no one man does the church owe a greater debt of gratitude than is due Brother Abram H. Cassel for his efforts in collecting and preserving the records of the early church fathers. He saved from oblivion and gave us the records from which our church historians draw their facts.

We often hear the names of men who have acted well their part in life, and have departed, quoted in press and from pulpit and held up as examples worthy of imitation. It is our hope that such examples may here be found and held up as worthy of imitation, of high and noble lives that will incite others to make the best of their God-given opportunities in the world.

D. L. Miller,
Galen B. Royer.

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ALEXANDER MACK, SR.

1679—1735.

Although there may be some persons found that have thought that Luther and his coadjutors completed the great work of giving to the world a pure form of Christianity, this was by no means the case with all those who lived at the time of the Reformation, or in the times immediately succeeding that memorable event. The spirit of inquiry had been awakened, the liberty of thought asserted. There were those who, by their investigation of Divine Truth, ascertained that not all error had been detected nor all truth discovered by the previous reformers, and they resolved to make the Christian tabernacle after the pattern taught and exemplified in the doctrines and lives of Christ and his apostles.

Of this number was the faithful little band of eight persons, a number between which and that which peopled the world after the deluge a striking coincidence is observable. One of the prominent men among those eight persons was Alexander Mack, Sr., the subject of the following memoir.

Alexander Mack, Sr., was born in Schriesheim, in the Electorate of Palatia, between Manheim and Heidelberg, in Germany. We may, in want of genealogical knowledge, take some consolation in the sentiment that, whatever regard is due to ancestry in forming an estimation of a person, he is to stand or fall mainly by his own personal character, and not by that of his ancestors.

It appears that he descended from a very respectable and wealthy family. He was a Presbyterian and educated in the Calvinistic faith. Of his literary attainments we know nothing but what we can gather from his writings; and from these it does not appear that he had a classical education. His occupation was that of a miller, and he possessed a very profitable mill and a handsome patrimony, and several vineyards at Schriesheim.

In 1700 he was married to Anna Margaretha Klingin, a native of the same place, and about his age. As the fruits of their union there were born to them five children, three sons and two daughters, named as follows: John Valentine, Johannes, Alexander, Christina, and Anna Maria. The daughters died young. There is a large number of his descendants still living, and in membership with the Christian community which their worthy ancestor did so much, as an humble instrument in the hands of God, to organize and establish. Elder John Fox, of the Philadelphia church, was a descendant of his; Elder Jacob Mack, of Fayette County, and the Holsinger family, in Bedford County, Pa., of which there are several worthy ministers, are also descendants.

Becoming dissatisfied with the religious system in which he was brought up, and being anxious to ascertain the mind of the Lord as revealed in the Scriptures, to this source was his attention directed in searching for the old paths. He became convinced, by his reading of the Scriptures, that an immersion in the water was the New Testament baptism, and a believer the only proper subject for the ordinance, and that the doctrines and practices set forth in his "Plain View of the Rites and Ordinances of the House of God" are such as believers should receive and obey. Accordingly he and his wife and six others, in the year 1708, were immersed in the River Eder, and covenanted together to walk in all the commandments and ordinances of the Lord.

Although considerable liberty of conscience was at first granted to persons at Schwarzenau, to those who resorted there to enjoy the liberty of practicing whatever they thought the Scriptures required, yet this liberty did not continue long. The same spirit which actuated the great red dragon with seven heads and ten horns, that stood ready to devour the man child which the woman clothed with the sun was to bring forth (Rev. 12: 1-6), manifested itself at Schwarzenau, to devour the infant community which the truth had conceived and brought forth. But God protected it, although there was much to be endured and sacrificed by the faithful. And Alexander Mack, Sr., had a large share of persecution to endure. But he was prepared by the grace

of God for the emergency. The truth was more precious to him than anything else, and while he could not buy it at any price he would sell it at no price.

Although he was rich, yet out of love to his brethren he became poor, like his Master before him. The cruel hand of persecution frequently arrested the brethren and shut them up in prison. By paying the money which the laws required as fines they had temporary releasement. By paying the fines, his handsome patrimony, fine vineyards, and profitable mill were taken from him. He with his brethren sought refuge in different places from persecution, but could find none. A sad state of things, this, and painful to reflect upon!

But he had his domestic afflictions to endure, as well as those arising from persecution. In 1720, twenty years after they were united in the bonds of matrimony, and twelve years after they were united to Christ by a living faith and a Gospel of obedience, his companion was taken from him by death. She found in death what her husband had sought in vain for on earth, a calm retreat from the storm of persecution. Within one week of the death of his wife, his oldest daughter, then about six years old, died. It is said the child was uncommonly fond of its mother. And out of regard, perhaps, for the fondness which existed between mother and child, as well as out of regard for the circumstances of persecution under which father and child were placed, the Lord, in his goodness and wisdom, may have taken the little daughter to the quiet home of the mother, where it could enjoy her fond caresses, rather than leave it where it must endure the hardships and troubles of persecution in common with its father. Thus in about one week, in addition to the troubles consequent upon the great persecution which was then raging, he had to bear the loss of a kind Christian wife, and a dear little daughter.

After seeking unsuccessfully for a retreat from persecution in his native country, he, with his three sons and a number of his brethren, emigrated to America in 1729, and settled as a poor man,—poor in this world's goods, but rich in faith,—on a small lot of ground near Germantown, in the vicinity of Philadelphia. Here he found rest from persecu-

tion, and assisted Peter Becker in ministering in the Word to the church in Germantown.

He, however, did not live long to enjoy the quietude of a home under the mild government. Six years after he came to America he closed his labors on earth. He was buried in the Upper Burying Ground of Germantown, and the following brief inscription, in the German language, marks the place: "Here rest the remains of A. M., born 1679, and died 1735, aged 56 years."[1] His Christian character appears to have been that of a primitive follower of Christ. Humility, zeal, self-denial and charity were conspicuous among the graces that adorned his character. The high estimation in which he was held among his brethren is seen in the circumstance that he was chosen by them to be their minister. He was the first minister in the little Christian community organized at Schwarzenau, in 1708, and labored zealously and successfully to enlarge the borders of their Zion. Of his private character as a Christian father, we may infer favorably from the circumstance that all his sons become pious, and were united to the church before they had completed their seventeenth year. And what seems somewhat remarkable, they all made a public confession of religion in the seventeenth year of their age.

His writings show that he was well acquainted with the Scriptures, and very anxious to adhere to the form of doctrine contained therein.

Such are the brief memoirs we have collected of Alexander Mack, Sr. And while we venerate his character, may we honor the system of faith and practice which he and his coadjutors handed down to us.

Abridged. James Quinter.

[1] At this place his body rested until November 13, 1894, when it was removed to the cemetery at the Brethren church at Germantown, Pa., where it now rests. Brother G. N. Falkenstein, with the assistance of others, had it removed from the now deserted Upper Burying Ground to its present resting place. The place is marked by a marble slab bearing the following inscription: "Alexander Mack, Sr., the first minister and organizer of the Church of the Brethren in the year 1708. Born at Schriesheim, Germany, 1679. Came to Germantown 1729. Removed from Axe's Burying Ground, 1894."

JOHANNES NAAS

1669 or 1670—May 12, 1741.

Born near Norten, twelve miles north of Emden, in the province of Westphalia, Germany. Nothing is known of his parentage or under what training he received his ideals of life. He grew to manhood, taller by a head than the average of his fellows, broad shouldered, of a commanding appearance and a powerful frame. In the movement which brought forth the congregation of the Brethren at Creyfelt he appears to have been one among the first. His natural endowments and deep piety soon marked him for the ministry. He accepted the call with a whole heart and preached the Word with power. Creyfelt was much too small in which to spend his energies, and he made a number of tours in surrounding provinces. In this manner he spread the faith rapidly and gathered believers into the fold. In 1715, while on one of these evangelistic journeys, and accompanied by Jacob Priesz, he was met by the army recruiting officer for the king of Prussia. The officer as soon as he set eyes on him saw how desirable Brother Naas would be in the army and at once seized him and undertook to press him into service. But though he inflicted many tortures even to hanging him for a while by cords tied around the great toe and thumb, he did not succeed. Then the officer took him before the king. Here Brother Naas replied to the question concerning his refusal. "My Captain is the Great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause and cannot and will not forsake him." During his missionary journeys he endured many privations and suffered much persecution, but this only whetted his zeal.

Brother Naas was a preacher of more than ordinary ability. Wherever he went his messages commanded marked attention and men and women cried out to be saved. His la-

bors extended along the River Rhine, for Alexander Mack, Jr., makes mention of a special baptism performed by Naas to show that applicants, even though sick, were baptized in the open stream, without physical harm. The instance referred to is one of a sister who had been sick and wanted to be immersed. Naas went to her bedside and said, "Have you faith that this work of the Lord can yet be performed to your sick body?" To her reply in the affirmative he said, "I also believe it; so let it be undertaken by thee."

In church government he was mild and charitable to the erring and thus endeared himself greatly to his membership. As bishop of the congregation at Creyfelt his work was most marked until the following occurred: Christian Libe was an eloquent evangelist in those days. He preached all along the Rhine into Switzerland, where finally he was arrested and sent to the galleys to work with criminals for two years. After he gained his liberty through purchase he settled in the Creyfelt congregation. He had much zeal but lacked greatly in wisdom and knowledge. His eloquence had won him a large following, and in an effort to expel a certain young minister he opposed Bishop Naas and carried his point. This thoroughly disheartened Naas, who seems to have moved to Switzerland. Here Alexander Mack, Sr., who had high regard for him, found him and urged him to forget the Creyfelt trouble and come to America. This he decided to do.[1] After a stormy voyage, the account of which is preserved through a letter to his son in Bern, Switzerland, they landed in Philadelphia some time near Sept. 1, 1733. The party was met by Alexander Mack, Sr., and brethren and sisters who went out to meet them in small boats and give them fresh food and water. Brother Naas located near Amwell and founded the Amwell congregation. Under his shepherding it prospered rapidly and he continued its beloved bishop till his death. It is said that this Amwell congregation is the spiritual birthplace of more members of the Brethren than any congregation in the Brotherhood.

[1] Abraham Cassel says in Brethren Almanac of 1872 that Brother Naas came to America in 1729 with the second company of Brethren, settled at Germantown till 1733, when he moved to Amwell.

Perhaps to seek to effect some reconciliation in the Beissel trouble Brother Naas, with some other brethren, visited Ephrata, Pa., in 1736. Even if he did not get to see Beissel, he was pleased with his journey, especially with the attention the members gave to their children. Later in life he seems to have met Beissel, formed a good opinion of him and esteemed his friendship to the last.

George Adam Martin, a cotemporary, speaks of Brother Naas as an "incomparable teacher" and a "blessed teacher." His conversation was very edifying. He had a "great and sound mind," and "unusual ability and power." "He had a strong personality. Some characterized him as the German Whitefield; others as Boanerges. Well educated, poetical in tastes, his ability as a writer has been preserved in a collection of hymns, "The Little Harp," a book published in Baltimore; second edition, in 1797, by Samuel Sower, son of Bishop Christopher Sower, of Germantown.

He was married twice, left one son and one daughter in Switzerland, and one daughter, Elizabeth, came to America with him. She married Hannes Landis, who finally united with the Church of the Brethren at Conestoga, Pa. Brother Naas' body was laid to rest in the cemetery at Amwell, N. J., but no stone marks his grave.

Four stanzas of hymn by Naas in "The Little Harp," translated from the German:

1. One thing grieves me much on the earth, that so few are saved: Oh, what am I to do, because so many people are dying, and going to miserable destruction? Who can help but be concerned?

2. Alas! How can it happen that so many go to ruin, alike from all ranks? A few enter into life, but numberless are those that are outside. Oh, what can be the cause?

3. Very easily is this answered, for men full of envyings live not as pleases God, but follow only their own lusts, as if they did not know better that the way to heaven is narrow.

4. Oh, what vanity is to be seen! Behold how proudly men pretend to go about, each wanting to be the greatest. Pride increases every day, and men strive only after great honors. Can one go thus to heaven?

PETER BECKER

1687—March 19, 1758.

Born in Dilsheim, Germany, amidst the turbulent religious conditions that made divisions cut deep and wide, brought persecutions without mercy and drove men to long separations as they sought more favorable places to worship God with freedom of conscience. Learning the weaver's trade Peter was always able to make a good living for those dependent upon him. His parents were Presbyterian and reared their children with all sobriety and discipline in its tenets. Peter received a good education, too, for his time and was thus well prepared for life.

When twenty-seven years old, however, he united with the Church of the Brethren in the congregation at Creyfelt, Germany. In the unfortunate division over a point of discipline that was led by Christian Libe.[1] Brother Becker took the lenient side and was so wounded at the course the opposition took that he determined to seek more congenial surroundings in which to worship. A few pious families shared his feelings and they were persuaded to come to America in the hope of finding what their hearts so much longed for.

As early as 1688 such men of Quaker faith as Pastorius, the Up de Graffs and Hendricks had already made protest against American slavery as practiced in some of the Colonies, and the ideal and spirit manifested in such a stand appealed to Brother Becker. Thither, then, he and his party sailed, landing at Philadelphia in the fall of 1719 and becoming the first colony of members of the Church of the Brethren in America. The voyage was filled with horrors; poor food, great hunger, much sickness, many deaths, maddened with trial, overcome by homesickness, through severe storms and at the mercy of the winds, these fathers, who planted the faith

1See "Life of Johannes Naas."

of the Brethren on American soil, endured nearly six months of a voyage, simply for religious freedom, the like of which in these later days cannot be understood. Yet the church today is heir to this sacrifice and should never forget the travail of soul in which she was born.

Brother Becker bought twenty-three acres of land in what is now Germantown, tilled the soil and worked at his trade, a happy, prosperous man for his times. As minister and first bishop of the first congregation of the Brethren in America he labored in spiritual tenderness to the end.

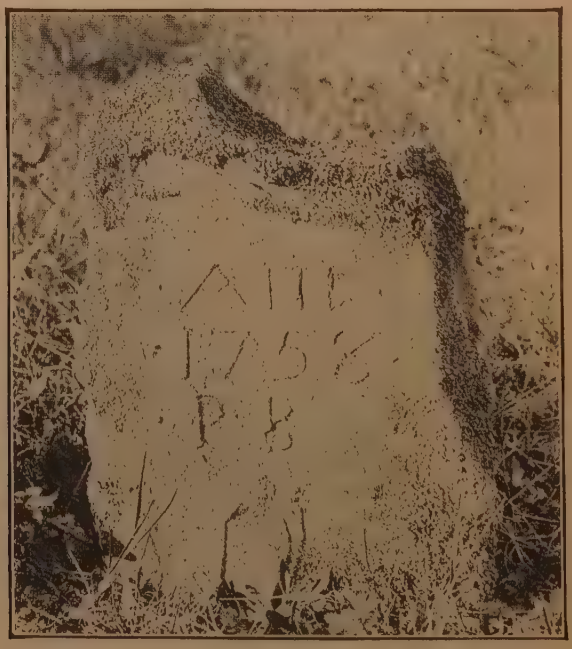
He was married to Anna Dorothy Partman, a woman of great piety. Through their children, Mary Harley and Elizabeth Stump, many descendants may be found all over the United States. Old age and loneliness prompting Brother Becker to retire from farm life, in 1747 he moved to Shippack to live with his daughter Mary, the wife of Rudolph Harley. Here life to him was all his heart could desire. The Prices and other congenial companions were near him, and his last days in Indian Creek congregation were a joy, while he in turn was a blessing to every one. At a ripe old age he came peacefully to the close of life.

Not long after his arrival in America he took into his home Conrad Beissel, who was working out apprenticeship as a weaver under him. Brother Becker taught him the way of the Lord and had the joy of receiving him into the church by baptism. Finally Beissel moved to Conestoga, and, much to the great heartache of our Brother Becker, became a leader of a division against him. In this our brother suffered many things unjustly, saw the members of the flocks of his planting, forsaking him, and his heart was bowed down in grief. But before he closed his labors he had the assurance from Beissel, who was so greatly indebted for past favors, that the censure of the unfortunate division did not rightly belong to him.

Bishop Becker was tenderly laid to rest in the Indian Creek cemetery. A stone with this inscription thereon: "Anno 1758 P. B." marked his resting place, but after years sank from sight. In an unusual way the lost grave was re-

stored by Abram Cassel, great great-grandson. He erected a fitting stone to Brother Becker's memory in 1886.

Bishop Becker was faithful in the work entrusted to him. The Lord laid it upon him to organize most of the early congregations of the Brethren. His interest in the cause led him to travel more than any of his cotemporaries. Perhaps to this organizer of first churches in America, as well as bishop of the first congregation, more credit is due than the church in later years thinks to give him. He earnestly contended for the faith, though not a gifted preacher. His judgment was sound, his words wise and well spoken and his tact and moderation in all things placed him far above his fellows. He was unusually strong in prayer, and many of his most effectual messages reached the heart through his hymns. A few of these have been preserved in a book called "The Little Harp," published by Samuel Sower.



CHRISTOPH SAUR (SOWER)

1693—September 25, 1758.

Born in Laasphe, a village of Wittgenstein, in Westphalia, Germany. His birthplace being not far from Berleberg and Schwarzenau, two centers of great educational and religious activity, his early life received the impress of turbulent conditions which were producing sects, divisions and persecutions and led many to leave home and country for religious freedom. It was a time of "protesting" against religious life, so cold and formal in the state church. In his early life no doubt with his parents he worshiped in the Reformed Lutheran church. They had high ambitions for their son and sought to make his career a successful one. He learned the spectacle trade and later in life added it as one of his lines of industry. He graduated from the Marburg University, of Germany, the first founded (1527) of the larger Protestant educational institutions. Later he went to Halle and took a course in medicine in Francke's school. Thus prepared for life, blessed with vigorous natural endowments, it is no surprise to find later his diversified pursuits and wonderful success.

Christoph Saur married one who once is mentioned as Maria Christina, and to them an only son was born. He was given his father's name and in his maturity became bishop of the Germantown congregation.

Some influence, unknown today, prompted Saur and family to join a party of emigrants to America, and in the fall of 1724 they arrived in Germantown to begin life in a new world. Attracted, perhaps, by Conrad Beissel's work at Ephrata, in the spring of 1726 he moved upon a fifty-acre farm in Leacock township, Lancaster County, Pa. Here he blended farming and the practice of medicine, perhaps with doubtful success in the former. He soon became interested in his own salvation, and according to his own letter he,

with two others, was baptized by Beissel on Whitsunday of 1728. His wife manifested a still deeper interest in the Beissel movement, the Seventh Day Adventist Brethren, and in 1730, forsaking her home, husband and son, entered into full fellowship and became a nun. She was made subprioress of the sisterhood in the house at Ephrata, and given the name Sister Marcella. She remained faithful to her vow until November, 1744, when, through the influence of her son, she returned to her home in Germantown. Complete reconciliation on her part, however, was not effected until June 20, 1745, when she again took upon herself the full relations of the home.

These were sad, lonely years for Saur and his son. In 1731 they returned to Germantown, purchased six acres of land within the present limits of the city of Germantown, and built a house sixty by sixty feet, two stories and attic, in the lower part of which he began business as an optician. Later he added clock-making and apothecary departments.

In 1738 he bought in Germany a printing outfit, consisting of a secondhand press and some type. It is presumed that it was purchased from the Brethren at Berleberg and had been used by them to print the old historic Berleberg Bible, so highly prized by the early church. At once he began book publishing. His first was an A B C and spelling-book, which the publisher announced could be used by any one irrespective of religious convictions. In 1739 the first Almanac published in German in America was sent out. Later this appeared in two colors and contained not only information about the weather, the signs, and so on, but much valuable information about medicines and their uses. The Beissel faction wanted a large hymnbook, and he printed it,—one of the largest hymnbooks ever printed in America. From this till 1758 over three hundred different works went forth from his press. Among them was the Saur Bible, published in 1743, a book containing 1,248 pages, $7\frac{1}{2}$ X 10 inches. Almost insurmountable difficulties had to be overcome in printing this book. Type had to be made,—hammered out by hand on the anvil; small sections had to be printed and stored away until the entire book was ready for binding. But this

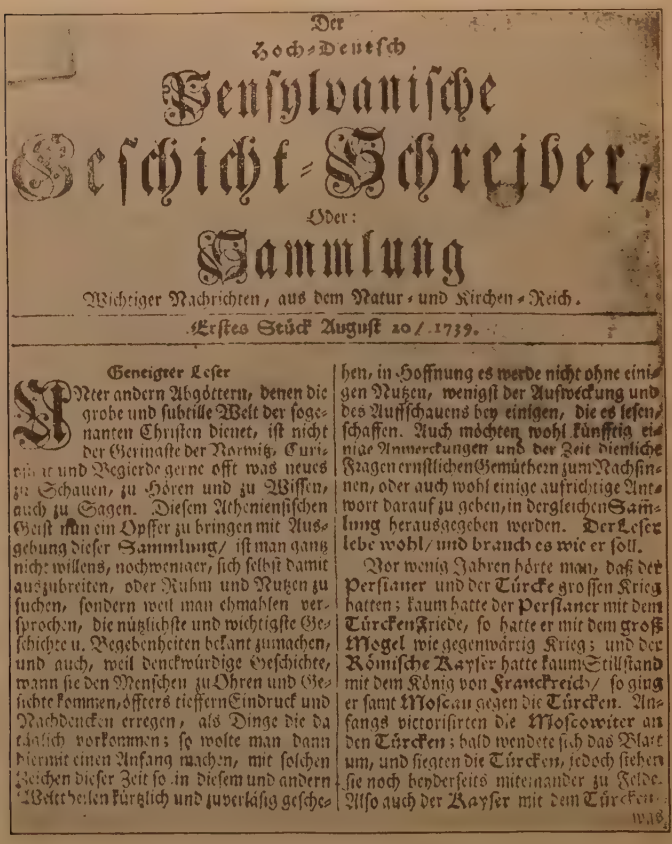
Bible was published forty years before Aitken issued his first Bible in English. No better characterization of the extent of Saur's work and influence can be given than this:[1]

"Could you have entered any German home from New York to Georgia in 1754 and asked, 'Who is Christoph Saur?' you would have learned that in every German home the Bible, opened morning and evening, was printed in 1743 by Christoph Saur; that the sanctuary and hearth were wreathed in music from the DAVIDISCHE PSALTER-SPIEL, printed by Christoph Saur; that the family almanac, rich in medicinal and historic data, and containing the daily weather guide of the family, was printed by Christoph Saur in 1739, and every year thereafter until his death, in 1758, and then by his son until 1778; that the religious magazine, prized with pious ardor and read with profound appreciation, was printed by Christoph Saur; that the secular newspaper, containing all the current domestic and foreign news, linking the farm of the German with the whole wide world, was printed in 1739 by Christoph Saur; that the ink and paper used in sending letters to loved ones across the sea came from the shop of Christoph Saur, and was of his own manufacture; that the new six-plate stove, glowing in the long winter evenings with warmth and welcome, was invented and sold by Christoph Saur; that the medicine that brought health to the sick was compounded by Dr. Christoph Saur; that the old clock, telling the hours, the months and phases of the moon, in yon corner of the room, was made by Christoph Saur; that almost every book upon the table was printed by Christoph Saur, upon his own press, with type and ink of his own manufacture, and bound in his own bindery; that the dreadful abuses and oppressions they suffered in crossing the Atlantic had been lessened by the heroic protests to Gov. Denny of one man, and that man was Christoph Saur; that sick emigrants upon landing at Philadelphia were met by a warm friend who conveyed them in carriages to his own house, and without money and without price nursed them to health, had the Gospel of the Savior

[1] Extract from inaugural address by Dr. M. G. Brumbaugh before the State Teachers' Association of Pennsylvania at Bellefonte, Pa., July 5, 1898.

preached to them, and sent them rejoicing and healed into their wilderness homes, and that friend was Christoph Saur; that in short, the one grandest German of them all, loved and followed most devoutly, was Christoph Saur, the Good Samaritan of Germantown."

He was laid to rest in the cemetery at Germantown, Pa.



Der
Hoch-Deutsch
Pensylvanische
Geschicht-Schreiber;
Oder:
Sammlung
Wichtiger Nachrichten, aus dem Natur- und Kirchen-Reich.
Erstes Stück August 20/. 1739.

Geneigter Leser

Unter andern Abgöttern, denen die grobe und subtille Welt der sogenanten Christen dienet, ist nicht der Geringste der Narrwitz, Curiosität und Begierde gerne offt was neues zu Schauen, zu Hören und zu Wissen, auch zu Sagen. Diesem Atheniensischen Geist nun ein Opffer zu bringen mit Ausgebung dieser Sammlung/ ist man ganz nicht willens, noch weniger, sich selbst damit auszubreiten, oder Ruhm und Nutzen zu suchen, sondern weil man ehmahlen versprochen, die nützlichste und wichtigste Geschichte u. Begebenheiten bekant zumachen, und auch, weil denckwürdige Geschichte, wann sie den Menschen zu Ohren und Gesichte kommen, öffters tieffern Eindruck und Nachdencken erregen, als Dinge die da täglich vorkommen; so wolte man dann hiermit einen Anfang machen, mit solchen Zeichen dieser Zeit so in diesem und andern Welt-heilen Kürtzlich und zuverläßig geschehen, in Hoffnung es werde nicht ohne einigen Nutzen, wenigst der Aufweckung und des Auffschauens bey einigen, die es lesen, schaffen. Auch möchten wohl künfftig einige Anmerckungen und der Zeit dienliche Fragen ernstlichen Gemüthern zum Nachsinnen, oder auch wohl einige aufrichtige Antwort darauf zu geben, in dergleichen Sammlung herausgegeben werden. Der Leser lebe wohl/ und brauch es wie er soll.

Vor wenig Jahren hörte man, daß der Persianer und der Türcke grossen Krieg hatten; kaum hatte der Persianer mit dem Türcken Friede, so hatte er mit dem groß Mogel wie gegenwärtig Krieg; und der Römische Kayser hatte kaum Stillstand mit dem König von Franckreich/ so ging er samt Moscau gegen die Türcken. Anfangs victorisirten die Moscowiter an den Türcken; bald wendete sich das Blatt um, und siegten die Türcken, jedoch stehen sie noch beyderseits miteinander zu Felde. Also auch der Kayser mit dem Türcken

wie.

First German Newspaper in America.

ALEXANDER MACK, JR.

January 25, 1712—March 20, 1803.

Born in Schwarzenau, Germany. Oldest of three sons of Alexander Mack, the founder of the Church of the Brethren in Schwarzenau, and his wife, Anna Margaretha. The son had good educational advantages and made use of them. At sixteen he united with the Church of the Brethren and became at once a very active, zealous member. The next year his father's family moved to Germantown, Pa., and "Sander,"—as he preferred out of humility to sign his name because to him his full name was too dignified,—learned the weaver's trade. He was successful and widely known for the stockings, caps and skirts he manufactured. He lived exceedingly simple, had few wants to supply, and saved as much as possible, with the hope some day, as he wrote his brother, he could "eat my own bread, yet, under the blessings of God." This he accomplished to a fair degree, for he closed life owning thirty acres of land near Germantown and twenty-three acres of woodland not far away.

On January 1, 1749, he was married to Elizabeth Nice, daughter of William Nice. To them were born two sons and six daughters, and from this family numerous descendants have arisen.

Physically Mack was strong, and retained his forces well to the close of life. One day, when eighty-two years old, he walked ten miles.

But greatest interest centers in his religious career.

Upon the arrival of the family in Philadelphia, young Mack at once became a spirited exhorter on Sunday afternoons to the unmarried people of the congregation. But in 1736, after the death of his father, he was greatly depressed, concluded he would die, and made disposition of his property by a will. At this critical time one Stephen Koch took an

interest in him, and soon the strange doctrines of this man were reflected in Mack's utterances. The year following he joined Koch and another in establishing a small monastery on Wissahickon. This should not be confused with the large, historic one still remaining as a landmark in the vicinity; for the one established by these three soon was forsaken and on March 21, 1738, with others Mack joined the Ephrata society. Here he manifested many phases of spiritual unrest and outbursts of enthusiasm. He was known as Brother Timotheus. But all did not go well, even within the walls supposed to have shut out so much of the world and the devil. For about this time a rivalry grew up between Beissel, the superintendent, and Eckerlin, the prior, who sought to become superintendent. Mack sided in with Eckerlin and became a close associate. The tension grew so intense that in 1744 Eckerlin, with three others, Mack being one of them, started on a long journey, hoping absence would help to relieve the situation. They visited Amwell, N. J., Barnegat, by the sea, New London, where they had largely-attended meetings, and on to New York, where they were arrested on the supposition that they were Jesuits. They were liberated through a friend. Upon their final return to Ephrata they found the trouble no less. Eckerlin, disheartened, traveled "towards the setting sun four hundred miles."

If Mack went along with Eckerlin he soon returned, for in 1748 record shows that he had lived long enough in Germantown to win the confidence of the people, even after his waywardness and restlessness, for he was appointed in joint oversight with Christoph Saur over the Germantown congregation. The appointment was "on trial," so the record runs; five years after by laying on of hands these men, on June 10, 1753, were ordained bishops.

Mack made an unusually good bishop. He served the church in that capacity over fifty years. Though quiet, reserved, guarding well against sinful innovations, he was still tender to the erring and had a warm heart for the penitent. He would salute an applicant for membership before baptism, calling him brother. In greatest reluctance after over

a year of prayerful exhortation and labor he would "set back" from the bread and wine and salutation an erring brother who would not heed his pleadings.

He was not a powerful preacher, but his pen ministry was perhaps much larger than that of any other member of the early church. Many of his letters are preserved and reflect the ideals and spirit of the day. He was an author of prominence, defending well the doctrines of the Brethren in a number of able treatises. In addition he was among the best of poets[1] and hymn writers of the early church. Being exceedingly thoughtful for the poor, he never missed an opportunity of helping the needy everywhere.

He seemed to realize his end was near. He rarely visited the members of his own family in his own town during his declining years. But one Sunday, in the latter part of 1802, he went home after church with his daughter, Hannah Weaver, and before departing gave her a slip of paper which proved to be the epitaph for his tomb. He had placed the year, and left the month and day to be supplied, and missed it but a few months. His body lies with those early leaders in the cemetery at Germantown.

ALEXANDER MACK'S LAST BIRTHDAY HYMN, 1802

(Translated from the German)

1802, January 28.

Before the mountains were made
And the world was created,
God loved the gates of Zion,
Just as now and forevermore.
And out of pure loving
He has written us in the book of life
Whoever signs his name thereto,
Will remain in blessed state.

The poor pilgrim whom the mercy of God has sustained unto his 90th year has written this yet with his own hand.

Sander Mack.

[1]See "The Religious Poetry of Alexander Mack, Jr.," by Heckman. 1912. Brethren Publishing House, Elgin, Illinois.

A SAMPLE OF LETTER BY ALEXANDER MACK, JR.[1]

Creyfelt, the 29th December, 1772.

In Jesus the Crucified, Much-beloved Brother:—

I have received thy beloved letter and read it in compassionate love and have found in it first thy loving solicitude that no one of us some day should be found a wicked servant; because as thou so well remarkest, the day approaches on which we have much cause to implore Jesus, the true Light of the world, to give us single eye so that our body be light. . . . Oh, my dear one, who walks thus in simplicity, he walks safely. May the Lord give light to the eyes of our understanding that we miss not the footprints of our Good Shepherd in anything whatsoever.

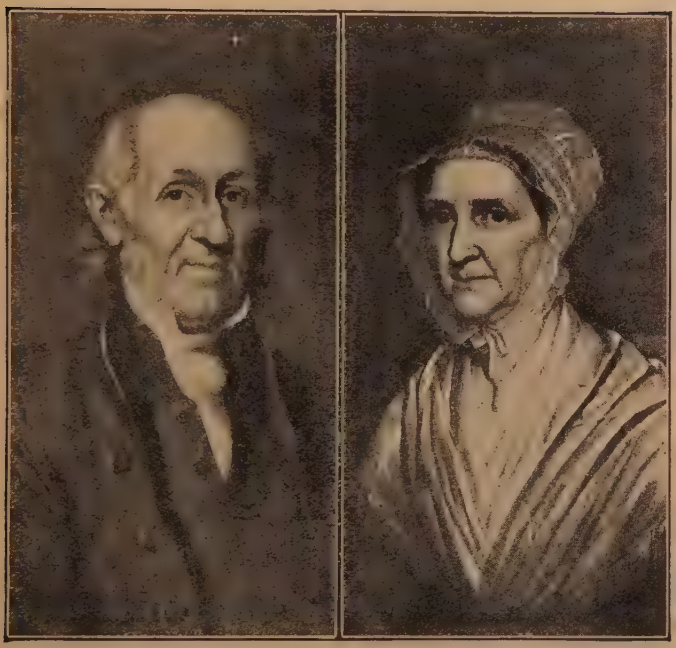
What else thou reportest, that thou hast no assurance yet of being forgiven of thy sins, that is not a bad sign, for God reserves this privilege for Himself in His own loving power so full of wisdom, when, where, and how He will give to a repentant sinner the assurance that his sins are fully forgiven to him.

. . . If now the Lord should not be willing to give thee an entire assurance of the forgiveness of thy sins until thou hadst been baptized it would be nothing new nor unusual, but an experience which has happened to many before thee and me. However the kind hand of God is bound by nothing, but He gives and takes as it is good for His children and can serve to their best. Let us on our part only try to become true to God. I have wondered somewhat that thou hast postponed thy baptism until spring, as thou dost not know if thou wilt live until then.

Be heartily greeted and kissed in the spirit and recommended to the grace of God. My wife and children send greetings too. Also greet thy dear parents and whoever of thy brothers and sisters is willing to accept a greeting. I am thy humble brother, Sander Mack.

To the dear brother, Johannes Preisz [John Price]. To be opened at his pleasure.

[1] From pp. 239-243 Brumbaugh's "History of the Brethren." Brethren Publishing House, Elgin, Illinois.



PETER KEYSER

November 9, 1766—May 21, 1849.

Elder Peter Keyser was a direct descendant of a notable Mennonite family of Europe. They suffered persecution, as did our own brethren, and one of the family, Leonard Keyser, was publicly burned at the stake in August, 1527, because he strenuously refused to renounce his religious convictions. They were driven from place to place by the cruelty of their persecutors, until finally the family found refuge in the principal city of Holland, Amsterdam. Here they found rest for a time, but in 1668 Peter Dirck Keyser, the great grandfather of our Bishop Keyser, came to America

and settled at Germantown, Pa. Here with others he found liberty to serve God, as he believed, according to his Word, and here the subject of this memoir was born November 9, 1766. His father was the first of the Keyser family to unite with the Church of the Brethren. He was baptized by Alexander Mack October 5, 1769.

When the boy, Peter Keyser, Jr., was in his eighteenth year he was brought under conviction and had his second birth. He was received into church fellowship by Christian baptism, administered by Bishop Martin Urner, September 28, 1784. He was possessed of a remarkable aptitude for learning, was quick of perception and had a wonderful memory. His natural powers made it easy for him to commit entire chapters of the Scriptures to memory and this gave him unusual prominence among his associates and friends, and doubtless stimulated him to greater efforts in committing the Bible to memory. The remark was once made by the Rev. Dr. Philip F. Mayer that, "if by some accident, every copy of the Scriptures should be destroyed, it could be restored so long as Peter Keyser lived." The author of "Eminent Philadelphians," says of Brother Keyser: "He had the most intimate knowledge of the sacred Scriptures, both in English and German, and it is doubtful whether any other man could repeat them more accurately than he. It appeared as though he remembered the very words, verses and chapters of the entire Bible."

The following incident will reveal how he obtained his knowledge of God's Word. His father was a tanner and it was young Peter's task to attend the bark mill and keep the horse attached it moving. Above the hopper of the mill he attached a shelf where he placed his Bible, and while the grinding was going on he committed to memory chapter after chapter of the Scriptures. Thus by using every moment of time he committed the entire New Testament and the greater part of the Old to memory. He not only read the Bible through, but got the Bible through him, which is, after all, the only way to salvation. His example is worthy of all imitation and is heartily commended to the young of the present generation. Soon after he united with the church

he was called to the ministry. This occurred in 1785, and in 1802 he was ordained to the bishopric, in which office he faithfully served forty-seven years. He was called home May 21, 1849, in the same house in which, as he took pleasure in relating, he was twice born; first into this world, and second into the kingdom of God. He was in his eighty-third year and had walked with God for many years, and the Lord took him and he was not.

He was bishop of the Germantown and Philadelphia churches forty-seven years, succeeding Alexander Mack in charge of the Germantown church, and was the third elder of that church after its organization in 1723. When the Philadelphia church was organized, in 1813, it was placed under Bishop Keyser's charge and care, and he faithfully and ably discharged his duties to the churches. It is believed that the Church of the Brethren has never produced a greater orator, a minister with a deeper or more profound knowledge of the Scriptures, or a preacher of greater eloquence and efficiency in the pulpit. He drew large audiences and was considered by all churches as one of the great preachers of his time.

In his later years he lost his eyesight, but this did not interfere with his work as a minister, for he continued to preach with unabated zeal and vigor to the end. When he became blind he would take his place on the stand, open his Bible and repeat an entire chapter without missing a single word, and would then preach an able sermon. The stranger, if present, would never have suspected that he was blind and was reading by the inner light of his marvelous memory. If the deacons in reading a chapter, as was the custom in those days, omitted a word in his presence he would at once correct them.

Brother Keyser was a man of great physical strength and endurance. Like King Saul, he was "higher than all the people." He was six feet and three inches tall, rather spare in form, without an ounce of extra flesh on his body, muscles of steel-like quality, a natural athlete, and was capable of doing an immense amount of labor and study. For many years it was his custom to rise at four o'clock in the morning and

devote the early hours of the day to reading and study until the time came for him to go to his place of business. In this way he kept his mental powers keen and active, and himself abreast of the times in which he lived. He also, by using his memory, kept it unimpaired even to old age.

He continued with his father in the tanning business until 1794, when he moved to the city of Philadelphia and engaged largely in the lumber business. He was scrupulously honest in all his business relations and had a high reputation for integrity as a business man. The fact that he was held in high esteem is attested by the fact that for many years he served the city as secretary of the Board of Health, secretary and treasurer of the Society for the Alleviation of the Suffering in the Public Prisons, and when the public school system was adopted by the State he was director and controller of the city schools. He served in these various offices for the good of his fellow-men until he retired from active business life. In 1828 he moved to his estate and old home at Germantown, where he lived and labored for the church until the Lord called him to his reward. Such was his fidelity to the principles he espoused that in all his extensive business career he never brought suit against any one, nor was he ever sued.

It was truthfully said of him as of one of old: "He was eyes to the blind, feet to the lame, a father to the poor, and the cause he knew not he searched out."

GEORGE WOLFE

April 25, 1780—November 16, 1865.

Born in Lancaster County, Pa., second son of Bishop George Wolfe; the older son called Jacob. Parents on both sides were of German descent. In 1787 the Wolfe family moved to Fayette County, Pa., and located on a farm about ten miles from Uniontown. George's life was spent on the farm, with practically no educational advantages. He seems to have learned enough about boating to assist his father to build rafts, for in 1800 the family sailed down the Ohio River on rafts of their own construction and settled in Muhlenberg County, Ky. Members from the South,

perhaps from North Carolina, had located here, forming a splendid little church colony in the wilderness..

Here on March 3, 1803, George and Anna Hunsicker were united in marriage. She proved to be a great help to him and was permitted to live with him till near the close of his life. To them were born six sons and two daughters.

The sons, George and Jacob, for some reason migrated to Union County, Ill., in 1808. At that time there were no settlements of members closer than in Cape Girardeau County, Mo. In fact, white people were very sparsely found through all of Illinois. The year following the father came to visit his sons and made a preaching tour of southern Illinois and eastern Missouri. On this tour he died, and was buried at Kaskaskia, a town about fifty miles north of where the sons lived.

All the Mississippi Valley was repeatedly shaken up by earthquakes in the year 1811, and this natural phenomenon stirred these frontier people to think of their Creator. A great revival wave passed over the settlements. The Methodists held a revival in Union County, and George professed faith in Jesus Christ. He was elected class leader, and this new responsibility put a serious turn in his mind. Not satisfied with the faith he was professing, and not forgetful of the rearing of his Christian home, he asked the class to send for one of the Brethren back in Kentucky to come and preach for them. This messenger met Brother John Hendricks on his way to Union County, who, when arriving, held meetings and baptized George and all of his class. George was the first of the party to receive baptism, and perhaps was the first person received into church membership in Illinois.

The same year George was called to the ministry, and in the following year, 1813, by the laying on of hands Elders John Hochstettler and Hahn ordained him. He received his commission as from heaven, threw his whole life and ability into proclaiming the Word in the wilds of Union and adjoining counties, and for nineteen years labored most assiduously for the Master. He faltered not at debate. On one occasion he held a debate with a Catholic priest. The inter-

est was so great that the governor of the State attended, and said of Bro. Wolfe's presentation of truth, "He is the profoundest man, for an illiterate man, I ever ever heard." So complete was truth magnified on this occasion that the governor thought it well to send a detachment of soldiers to escort Brother Wolfe from the place, lest the opposition would harm him.

It is interesting to note that because of lack of communication with the churches in the East these brethren should introduce some practices not endorsed by the church till later in her history. Among these was single mode of feet-washing.

At least as early as 1829 George made a tour northward as far as Adams County, for in this year he solemnized the first marriage and preached the first sermon in Liberty township of that county. Then, in 1831, his family, with a number of other families, settled in Adams County and a congregation was organized. The same fall the first love feast was held.

From this center he sallied forth on horseback in behalf of his Master and visited and preached in Morgan, Sangamon and Macoupin Counties for thirty-five years. In 1853 the ferryman at Naples, Ill., said, "I have ferried Eld. Wolfe over the river nearly every year for the last twenty-five years." Those were the days when the Word was precious and the visit of the minister was most appreciated because his visits were rarely more than annually. The sermons, sometimes two hours long, were not too long. People listened. They hungered and thirsted and the Lord filled them. As one who often heard him said, "His manner of preaching, like his presence, was commanding, yet as gentle as a child. His language was simple, easily understood by a child, and yet a philosopher would listen to it spellbound. I have often heard him preach two hours, but never knew any one to leave the congregation because he was not interested. In some respects he was the greatest preacher I ever heard. His great theme was the love of God. I never saw the man who sat under his artless eloquence but that rose up with the feeling that 'I am a better man.' He seemed so strik-

ing in personality and uniform in deportment that no one who once saw him ever forgot him."

Near the close of life he spoke in this manner of his work: "I have preached the Gospel over fifty years. I labored much when Illinois was a wilderness. My work is now nearly done. I have, like Paul, finished my course, and if, when eternity shall dawn, and I gaze with enraptured vision on the mighty hosts of the redeemed, there shall be in that mighty throng, one soul numbered with the blest because I worked, prayed and preached I shall be fully repaid for my labors here."

He was "over six feet tall, weighed about 275 pounds, had broad shoulders, surmounted by a massive head, having arched eyebrows, a keen eye and possessed a voice full of melody and force."

Mentally, though untrained, he developed the mind of a scholar. Logical in his argument, analytic in thought, and well poised in spirituality, he swept everything before him as he spoke of things heavenly.

His tomb is near Libertyville, Ill. Thereon is inscribed this simple inscription:

GEORGE WOLFE
was born
April 25, 1780.
Died
November 16, 1865.

"Now, just as the gates were opened to let in the men, I looked in after them and beheld the streets were also paved with gold; and in them walked many men with crowns upon their heads, palms in their hands and golden harps to sing praise withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord!' After that they shut up the gates; which, when I had seen, I wished myself among them."—John Bunyan.

JACOB M. THOMAS

March 15, 1795—November 21, 1881.

Born on a farm in Conemaugh township, Somerset County, Pa., oldest child in a family of seven sons and three daughters of Michael and Magdalena Maust Thomas. The parents were hardy pioneers in a rough country; the father Welsh and the mother of German descent, and both were members of the Church of the Brethren. In 1810 the family moved to Markleysburg, Pa., near the West Virginia line, where Michael reared his family. Jacob worked on his father's farm, took advantage of the little schooling those early days afforded, and grew into manhood unsullied by the

glare and temptation of the city. In 1818 he married Mary Fike, bought a farm about eight miles from his father's home, settled down and lived there the rest of his life. By this marriage four sons and six daughters were born. His first wife dying, he married again. As a business man and a farmer his success is measured in the fact that with his own labor he and his wife owned a good 175 acre farm, and besides aided much in works of charity.

When thirty-five years old he united with the Church of the Brethren and was from the start an earnest student of the Bible. He could read German and English equally well, had a wonderful memory, and soon had a storehouse of biblical knowledge that was a great help to him all through life. Where he and his bride located there was no churchhouse; neither was there any minister. They were glad for the messages that came to them through occasional visits. Their homes were always open for these services. In the year 1835 the Sandy Creek congregation was organized, and a year later Jacob was called to the ministry. Earnestly did he contend for the faith, and stir the hearts of the people. The congregation grew and Brother Thomas grew in the work. In 1841 he was ordained, and as far as can be learned was the first bishop ordained in the First District of West Virginia, and perhaps in the whole State. Under his shepherding the congregation increased rapidly. Soon a large house, named Salem, was erected. This was much enjoyed by a people who had been holding their meetings and love feasts in barns and homes under many discomforts. His usefulness was not confined to his home congregation; neither did he wish to center all his labors in so narrow a limit. Astride his horse, with Bible in hand, he went forth and planted the seed of the Gospel over a large territory of Pennsylvania, West Virginia, and even over into Maryland. Some of these journeys he took in company with Brethren Samuel Fike and Jacob Bueghly, and they would be gone as long as four months at a time. By request of judges and lawyers he preached in the courthouses of three counties. He was a leader in his District, served as moderator frequently, and represented the District on Standing Committee at Confer-

ence several times. He served on a number of important church committees.

He was a good councillor, earnest and sincere in what he did. On his convictions he stood and would not be moved; yet his mind was ever alert to understand fully first before taking his stand. His simple, implicit faith was a fortress in his dark days; it also led him as he grew older to pursue nothing but the Master's work, leaving all else for this. Yet all was done without receiving any compensation from the church. He lived, too, to see his labors bear fruit in multiplied congregations and many happy in Jesus. He was a great reader and well informed on a large range of subjects.

About ten years before his death he was very sick. The attending physician told him one morning that his end was at hand, and left, telling the neighbors that Brother Thomas was dying. But not so. He called for the anointing, recovery speedily followed, and the doctor, who said he had felt a death pulse in him, was amazed.

Having a strong body, closely built, his endurance was great. In response to a special request, though eighty-five years old, Brother Thomas preached the first sermon, the Saturday evening before dedication, in the large churchhouse built in the Markleysburg congregation. His voice was clear and strong; his delivery exceedingly earnest, even to the removal of his coat if he became too warm; his discourses were largely exegetical, strongly fortified by many proof texts; and the closing was warm and touching in admonition. Both old and young revered him and for the most part delighted to heed his advice.

With a clear mind and an abiding trust in his Lord unto the end he passed peacefully to rest, and his body was laid in the family cemetery on his own farm.

Information for this sketch was supplied by Bishop Jeremiah Thomas, Bruce Mills, W. Va.

PETER NEAD

January 7, 1796—March 16, 1877.

Born at Hagerstown, Md. The Nead family came from Germany before the Revolutionary War. Peter's father was a tanner by trade, prospered in business, owned slaves and reared his family of four sons in comparative ease. Though the religious influence of the home was Lutheran, but one son, Matthias, accepted the Lutheran faith. Daniel and John united with the Church of the Brethren, labored faithfully in the ministry and died in Tennessee.

Peter was given a good education and responded well to his opportunities. He clerked in a store for a while, and after the family moved to Frederick County, Va., learned the tanning trade. He was quite successful and enlarged his field of usefulness by teaching school in the winter time.

On December 20, 1825, he was united in marriage to Elizabeth Yount, daughter of Brother Daniel Yount, of Rockingham County, Va. About 1840 they moved to Rockingham County and lived there two and one-half years; then to Botetourt County, until 1848. This time he started West and located his family on a farm nine miles northwest of Dayton, Ohio, where he lived till his death. He could have been very successful as a business man and a farmer, and did make a good living; but he was in business for his King and gave this his first attention.

When a young man in his father's home his grandfather offered to bear his expenses if he would educate himself for the ministry in the Lutheran church. This he declined. Later he joined the Methodist church and was appointed class leader, with privilege of preaching when opportunity offered itself. He was active, made appointments and carried forward the work with vigor. One day a pamphlet written by Benjamin Bowman, of Virginia, attracted his at-

tention. He noted the doctrines of the New Testament for which the Brethren stood, and these found a hearty response in his own heart. Where were these people? He located them, attended a love feast, listened, beheld, and read the Word. After much inquiry and study at last he offered himself for membership. The Brethren received him cordially and extended to him the privilege of filling all engagements he had made before being received into the church. It was but a short time until he was called to the ministry, which event occurred on the same day John Kline was elected deacon. In those days most of the preaching by the Brethren was in German; but the English-speaking people were on the increase and there was a strong demand for the Word in the English. Brother Nead so well filled that demand that he was known as "the English preacher."

But the pulpit did not satisfy his persistent mind to do all the good he could. In 1833 he published his first book, "Primitive Christianity." It was made in Staunton, bound in leather, contained 138 pages, had a general circulation and did much good. In 1845 he published a pamphlet of 131 pages discussing "baptism for the remission of sins, faith alone, prayerless doctrine, the present state of the world, corrupted Christendom, and the true Church of Christ." In 1850 appeared "Nead's Theology," a volume of 472 pages, including the first two books and sixty-seven pages more. In 1866 he sent forth "Wisdom and Power of God, as Displayed in Creation and Redemption," a book of 352 pages.

He was endowed with an unusually strong body, clear, keen mind, and well-fixed habits of work. Thus it was that he could accomplish so much. It was his habit to arise at three in the morning, eat a morsel of dry bread, then write or study till six. He claimed that at this time his mind was fresh and clear, and he could accomplish more then than any other part of the day. His writings would indicate some such devotion. He was very punctual in his work, insisting at all times that his engagements must be met, whether that be a congregation to hear him preach, a friend who sought him for counsel, or a man on business.

As a minister he was well endowed. His voice was clear

and full, so that he could address large audiences without great effort. He had a ready command of a large portion of the Bible, and displayed unusual tact in driving his points with a fitting scriptural citation. He labored twenty-seven years in the Lower Stillwater congregation of southern Ohio, and many looked to him as a father in Israel, a man with strong convictions, good judgment, and a determination that his views should prevail. He was much sought after for council meetings, was a leader in District Meetings, and served twelve times on Standing Committee at Annual Meeting. His great concern was the purity of the church, and hence anything that had any tendency to depart from the ways of the fathers was not countenanced at all. From this angle he was looked upon as a pillar, and was largely instrumental in starting the Vindicator, the monthly organ of the Old German Baptist Brethren church.

He labored in the ministry to the end. At the close of his last sermon he sat down and soon arose and uttered these words: "It may be that this will be the last time you will hear my stammering voice in this church." And it was; for just three weeks after his body was laid to rest in the Happy Corner cemetery.

"Therefore, let us be careful how we handle the Word of God! O what a pity, what a curse it is, that men will take the liberty, notwithstanding the above plain prohibition (Rev. 22: 18, 19), to add to, or diminish from the Gospel. Hear what the apostle saith concerning this matter: ' . . . . . let him be accursed.' Gal. 1: 8. But so it is. The children of men have ever been prone to revolt against the Word of God. How common it is for men to be unwilling to yield to the Gospel in every respect; they act as though they were wiser than the Savior— . . . The first churches were governed alone by the New Testament, and as long as the professors had no other rule among them, then, it was, that they worshiped God agreeably to his Word and will—and furthermore there was not so much contention about the proper mode of worship: they could then all see alike."—Nead's Theological Works, pp. 37, 39.

HENRY KURTZ

July 22, 1796—January 12, 1874.

Born in Binnigheim, Germany. His father was an educated man, engaged part of his time in teaching. Religiously he was a devout Lutheran; and with all the means at his command he sought to educate his son. Henry pressed so far along in school work as to gain a fair knowledge of some of the dead languages. He was reared in the Lutheran faith and looked forward to service in the ministry for which during his youth he was preparing himself. When twenty-one he came to America and engaged in teaching. June 10, 1819, he was admitted to the Lutheran Synod, and the following August, the 8th, took his first charge in Northampton County, Pa. Four years later he moved to a charge in Pittsburgh. Here he remained till 1823, when through change of belief on matters of religion he moved to Columbia County, and a few months later to Starke County, Ohio. Three years later he located on a farm near Poland, Mahoning County, and there resided till his death.

While engaged in his charge in Northampton County, Pa., he married Anna Catherine Loehr, in 1820. To them were born four sons, who grew to manhood.

He inherited a deep religious nature and was sincere in his efforts to follow the Lord. While engaged in his Pittsburgh pastorate he became dissatisfied on the subject of infant baptism. Investigation and observation convinced him that faith was an essential to proper baptism, and therefore he could no longer baptize infants. It created quite a stir in the Synod. Some favored bearing with him, while others would excommunicate him. Finally the latter prevailed. This left him without means of support. Some time after he located in Ohio he heard of the Brethren, and

after locating in Starke County, began attending their meetings. April 6, 1828, he was baptized; two years later he was placed in the ministry. With a conscience clear and a great field in which to work he took hold in great earnestness. In 1838 he visited his parents and sister in Germany, preached wherever he went, and had the joy of immersing some nine on that trip. His labors extended as far as into Switzerland. Nearly all these baptized ones came to America. He returned after a year, and moved into the Mahoning congregation in 1842. Here in 1844 he was ordained and given the oversight of the congregation, which charge he held for over thirty years.

In Starke County, near Poland, in the loft of the springhouse on his farm, Brother Kurtz began in 1851 to publish the Gospel Visitor. Few were the conveniences within his reach. He was editor, compositor, proofreader, pressman, mailman, clerk—every position in the shop. Brother Quinter was associated with him for a while and was a valuable assistant as editor, but no further. If the conveniences were small, the sympathy and support on the part of the Brotherhood were less. Amidst every kind of trial he published his monthly. Conference thought to stop its publication, but at last concluded it was not in her province to meddle with the business affairs of the individual member. And between meeting the adverse feeling on the part of the Brotherhood and financing the project through such meager support, our brother was tried to the very limit. But it was worth while. The Gospel Visitor is the first product of the revival of periodical literature in recent times, and a splendid forerunner of what is now enjoyed by the Fraternity.

Brother Kurtz was a leader in the Brotherhood and stood among the foremost in the conflict. For fifteen years he was Clerk of the Annual Meeting. He was a busy man,—overloaded with duties, one might say, yet happy in his work. Of a strong German type, he labored abundantly for uniformity in all matters religious and was a fearless expounder of the truth as he believed it.

His body lies in the cemetery near Poland, Ohio.

Extracts from volume 1, page 1, of the Monthly Visitor, April, 1851, the first periodical of modern times in the Church of the Brethren:

"Peace be unto you! Luke 24: 36. Dearest Brothers and Sisters, Friends and Fellow Travelers to Eternity! Peace be unto you! Not the peace, which the world may give, but that peace, which cometh from on high.

"With this salutation we send the Visitor in the midst of you. Will you bid him welcome? We trust, that you are 'not forgetful to entertain strangers, for thereby some have entertained angels unawares.' Would you then send away a stranger, who comes to you in the name of Jesus, the Prince of Peace? . . . A long time has elapsed, since we sent out the queries, proposed in July, 1849, to the printer,—and also his views on the subject of a publication of this kind. He wished to take advice of his brethren, and the result of the consultation was, that a majority of churches heard from was in favor of the measure, or at least a trial, that a respectable number of subscribers (more than three hundred) and even payment for more than fifty copies were sent in—Thus far we felt encouraged . . . We have prayerfully considered every objection; we have already felt the difficulties; we shrink from the responsibility. Yet there is one word of God staring us in the face, which will deprive us of our peace, unless we obey it. It is James 4: 17."

Following this the objections are answered, the reasons for publication given, revealing a broad outlook for a man in the beginning of publication.

JOHN KLINE

June 17, 1797—June 15, 1864.

Elder John Kline, farmer, author, traveler, physician, philanthropist and preacher of righteousness was born in Rockingham County, Va., at the close of the eighteenth century. He owned a good farm, which afforded him and his wife a competency. No children were born to them, and their simple life did not require an abundance of this world's goods. School advantages were meager in his day and he learned to read and write English and German, and with some knowledge of arithmetic his school days ended. He was a self-taught and self-made man. The achievements of his busy, useful life show what such men can do and have done for the world.

As a physician he practiced the Thomsonian, or Botanic, system of medicine, believing with many others that it was a godsend to humanity. He had an extended practice, and more calls came to him than he could fill. He was firm in the conviction that the sick needed his medical skill as well as his counsel and advice in spiritual matters. The poor received his aid without charge and their calls were never unheeded.

He was called to the ministry in 1834 and his first sermon was preached Feb. 8, 1835. On that day he began a diary and gives a synopsis of the sermon with text used. During the remainder of his life he gave a careful recital of each day's doings. Many of the sermons he preached are set down at some length, the homes he visited are named, the sermons and funerals preached are noted (he preached as many as fifty funerals a year), the names of many he baptized are given, the number of miles traveled stated, and much other interesting information is written down. It is estimated from his diary that he must have traveled at least a hundred thousand miles in his preaching tours and visits to churches and

families, and most of this was done on horseback. His favorite riding mare, "Nell," carried him thirty thousand miles. Closing his diary for 1859 he says: "I traveled 3,929 miles, mostly on Nell's back; good, patient Nell." In 1854 he traveled 6,463 miles, "mostly on Nell's back."

The following entry in his diary Jan. 1, 1838, gives a clear insight into his character:

"I now resolve to do all the good I can this year.

"To shun all evil thoughts, words and deeds as far as I can.

"To make the best use I can of what I learn and know, to do all this with an eye single to the glory of God and the good of mankind."

Another entry of the hundreds that might be quoted says: "An hour misspent or trifled away is just so much time given to Satan." With this standard of measure how many hours Satan gets of our precious time!

Brother Daniel Hays writes of him as a minister in these words: "As a minister he was impressive. He possessed an orotund voice, a ready delivery, and commanding presence. I saw him in the summer of 1848. He was then in his prime. He had come to my father's house to preach my grandfather's funeral. On the morning of the funeral services he took a walk in the grove near by, and, as he returned, with thoughts aglow from communing with nature and nature's God, my youthful eye surveyed his person and his manner, and that impression still remains. The personal bearing of Benjamin Franklin before Parliament is not more worthy of a place in history than that of Elder John Kline before an audience. The lucid manner in which he unfolded his subject, his calm and collected demeanor, his immense store of scriptural knowledge, and his intimate acquaintance with human nature gave his gospel ministry an influence that was immediate and lasting. Well do I remember the climax of his sermon. It was a description of the judgment day. It was not imaginative; it was real. He gave the scriptural account itself, word for word. Never was I more impressed with the force of the Scripture narrative, and the ever-enduring nature of religious discourse."

On one of his long preaching tours he was stricken down with typhoid fever. His wife heard of his serious illness and a rumor of his death also reached her ears. So great was the shock that her mind was unbalanced and she never fully recovered. When he returned to his home after his recovery she did not seem to realize his presence. He took every possible care of her and was never heard to murmur.

Brother Kline was a constant attendant at our Annual Meetings in his time. He took an active and prominent part in its activities. He served as moderator four times, 1861-1864. It is said he made an excellent presiding officer.

The last Conference he attended was at Hagerstown, Ind., in 1864. Opposed to human slavery and to the secession movement, the Confederates regarded him as an enemy to their cause. But such was his kindness and honesty that those in authority trusted him and he had the privilege accorded him of passing to the North to attend the Conference. At one time he was arrested and thrown into the guardhouse, but was soon released. Fellows of the baser sort threatened the good man's life. He knew of this and said one time: "I am threatened; they can take my life; but I do not fear them; they can only kill my body."

After his return from the Conference he pursued his regular course of life. He looked after the sick, visited the members of the church and preached as usual. June 15 he left his home, taking his "good, patient Nell" to the blacksmith shop to have her shod. On his way home the assassins did their bloody work. His body was found on a timbered ridge by the wayside, pierced by several bullets. Death had no terrors for him, for when he was found a sweet smile was on his face. He was laid to rest in the Linville cemetery, amid the tears of a sorrowing multitude of brethren and friends. They realized they had lost a kind and loving brother and friend and a wise counsellor.

When the Conference was held near the place, in 1878, his grave was visited by throngs of members and friends from all parts of the Brotherhood. A simple marble slab marks the last resting place of this martyr.

He Died at His Post.

(The following is said to have been composed by Brother Kline on the death of Joseph Miller, who died while on a visit to Ohio:)

Away from his home and the friends of his youth
He hasted, the herald of mercy and truth,
For the love of his Lord and to seek for the lost—
Soon, alas! was his fall, but he died at his post.

The stranger's eye wept that in life's brightest bloom
One gifted so highly should sink to the tomb;
For in order he led in the van of his host,
And he fell like a soldier, he died at his post.

He wept not for himself that his warfare was done,
The battle was fought and the victory won,
But he whispered of those whom his heart clung to most,
"Tell my brethren for me that I died at my post."

He asked not a stone to be sculptured with verse;
He asked not that fame should his merits rehearse;
But he asked as a boon when he gave up the ghost,
That his brethren might know that he died at his post.

Victorious his fall, for he rose as he fell,
With Jesus his Master in glory to dwell,
He passed o'er the stream and has reached the bright court,
For he fell like a marytr; he died at his post.

And can we the words of his exit forget?
O, no, they are fresh in our memory yet.
An example so brilliant shall not be lost;
We will fall in the work, we will die at our post.

CHRISTIAN BOMBERGER

October 3, 1801—May 21, 1880.

Born in Penn Township, Lancaster County, Pa. Little is known of his parents, save that his mother was a daughter of Christian Graybill, a fine old pioneer minister of the Brethren church. Their family were of German descent, and living on the farm, developed rugged children. Christian had the blessing of a fairly good education and when he reached his maturity selected the profession of medicine. It is thought he did not attend any medical institution, but through reading and practice attained the success he had.

Christian was united in marriage to a Miss Fahnestock. This union proved very helpful to him because many of her family were physicians, some of them with large practice. To them were born two sons and four daughters.

After their marriage and he was ready to practice medicine they moved upon a farm near Lititz, and there he carried on his profession and conducted his farm till his sons were married. They took charge of the farm, and Christian and his wife moved to Rothville, and he confined himself to the splendid practice he had built up. It is said that in his medical work "he used to some extent magnetism and faith cure, and sometimes obtained results that were positively unexplainable by the ordinary laws of materia medica. He never undertook important surgical cases but recommended them to skillful physicians in Lancaster."

In 1828 Brother Bomberg and his wife united with the Church of the Brethren. Three years later he was called to the ministry. He had made a success of medicine, but had no confidence in his ability to preach. So often did he complain to his wife that she grew tired and one day gave him an answer that showed his spirit in its true light and gave him courage to make a proper effort. From this time

his influence grew rapidly. His ability, kind-heartedness and humility altogether made him much loved everywhere. He not only enjoyed the practice of medicine in healing the body, but he delighted more in the law of the Lord and for the opportunity to speak words of healing to the soul. His success was so marked that in 1862 he was ordained to the bishopric and given the oversight of the Conestoga congregation. His was a fatherly service and the children of the kingdom gathered about him in increasing numbers. In time it became necessary to divide the large congregation into what is now the Conestoga, West Conestoga and Ephrata congregations; but this division was effected only on the express agreement that Brother Bomberger would preside over all three as long as his health and strength would permit. He was one of the best counsellors in the District and was therefore called from home to adjust church difficulties in many parts of the District. He was one of a sexette in eastern Pennsylvania who were leaders in the District, the other five being Samuel Harley, Sr., John H. Umstad, Jacob Hollinger, John Zug, and David Gerlach. Some of these were called to represent at Conference and serve a larger field, but Christian was often called to assist in church work in different parts of his own District. His body is at rest in the cemetery in the West Conestoga congregation (Middle Creek cemetery), and his labors for righteousness and peace are still felt among the churches where he labored.

Quotation in and information for this sketch supplied by Bishop S. R. Zug, of Elizabethtown, Pa.

JOHN H. UMSTAD

January 1, 1802—April 27, 1873.

For thirty years Elder John H. Umstad was among the strong leaders of the Church of the Brethren. His field of labor was in the Eastern States, for in his earlier years the "Far Western Brethren" had not found the garden land of the Mississippi Valley. He was born in Philadelphia, Pa. In his ninth year the family moved to the Umstad farm, Montgomery County, same State. His parents were not church members and he did not enjoy an early religious training. Naturally he was of a religious turn of mind. He was of lively disposition, a fine conversationalist, companionable, and his company was always much appreciated by his associates.

He was united in marriage with Ann Brower in 1829. Four children came to bless their home. They lived together happily forty-two years, when Sister Umstad was called to her home above.

In 1831 a revival took place in the community in which

Brother Umstad lived. There were but few members of the church living there. The nearest organized church was at Coventry, in Chester County. Sister Isabella Fitzwater, Brother Umstad's sister, was among the few members in the community. Brother Quinter said of her: "She was a devoted, exemplary Christian, and carried out the principles of plainness and modest attire, though there were but few to sympathize with her in her self-denial and rich Christian experience. We regard her as an important link in the chain of events which brought about a glorious revival of primitive Christianity in her neighborhood."

It was at the meeting referred to in last paragraph that Brethren Fitzwater, Umstad, Isaac Price and others were brought under deep conviction and were soon after received into church fellowship by baptism. The trio became noted in the church for their earnestness and zeal in the Master's cause. They were prominent in the community in which they lived, active in business, in politics, and in the general affairs of the world. They now turned their attention to the salvation of souls and a great revival of religion followed.

Brother Umstad, soon after his conversion, began bearing witness for Christ and labored faithfully and earnestly to bring souls to him. In 1834 the Greentree church was organized, and Brethren Umstad and Isaac Price were called to the ministry. Brother Umstad had more than a common-school education, was a man of considerable means, and was possessed of the earnestness and zeal of a Paul. He also enjoyed the help and encouragement of such men as Peter Keyser, John Price, father of Isaac, William Price, of Indian Creek, and others who were helpful to him in the ministry of the Word.

"He was also blessed with a most excellent wife, who was an effectual helper to him in all the departments of his ministerial labor. Their Christian home will be remembered by many of the brethren and sisters as a spiritual oasis in this desert world, where their spirits were often refreshed in the holy fellowship of the faithful, and in the enjoyment of the unction from the Holy One. The anniversary of his birth occurring on New Year's day, it was his custom to ob-

serve it in a devotional manner; and for many years after his conversion he had a prayer-meeting in his house on the first night of the new year. We presume he kept this custom up to the last years of his life."[1]

Brother Umstad loved the ministry and he traveled much among the churches, devoting most of his time for many years to his high calling in Christ. He was a most successful soul-winner and many were led through his preaching of the Word to accept Jesus Christ as their Savior. He was very fond of children and young people. He always had a kind, encouraging word for them. Upon meeting with the young his usual question was, after greeting them, "Well, do you love Jesus?" He was a great lover of music and song. Sister D. L. Miller recalls how, when she was a girl of fourteen, she used to meet him at the home of Brother and Sister Geiger, and how he always insisted that Ella, Sister Geiger's daughter, should play and sing for him.

While Brother Umstad was a fisher of men he also loved to take fish from the water. The following incident was told the writer by Brother J. T. Myers: On one occasion he was to fill an appointment at the Greentree church on a week day. Very early in the morning he went to the river to fish and took no note of passing time. Then remembering the appointment he hurried to the place of meeting, to find services had been opened and the congregation waiting for the coming of the preacher. He went at once into the stand, and without a moment's hesitation announced his text, "I go a fishing," and preached one of his most powerful sermons.

Brother Umstad died in Baltimore, at the home of his daughter, where he had gone on a visit, in his seventy-second year, after serving nearly forty years in the ministry. His body was taken to his home and interred in the cemetery at the Greentree church, where he had labored so long and so acceptably for the salvation of souls.

"May the mantle of our departed brother's zeal, humility, and faithfulness, fall upon his brethren in the ministry that survive him; and may his godly example and admonitions be

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[1]Memoir of John Umstad by James Quinter, Brethren Almanac, 1875.

heeded by the many among whom he traveled, and for whose salvation he labored."

Fresh Supplies of Power.

Dr. S. D. Gordon closes his chapter on this subject in his book on "Quiet Talks on Power" with the following incident:

"There is a simple story told of an old German friend of God which illustrates all of this with charming picturesqueness. Professor Johan Albrecht Bengal was a teacher in the seminary in Denkendorf, Germany, in the eighteenth century. 'He united profound reverence for the Bible with an acuteness which let nothing escape him.' The seminary students used to wonder at the great intellectuality, and great humility and Christliness which blended their beauty in him. One night, one of them, eager to learn the secret of his holy life, slipped up into his apartments while the professor was out lecturing in the city, and hid himself behind the heavy curtains in the deep recesses of the old-fashioned window. Quite a while he waited until he grew weary and thought how weary his teacher must be with his long day's work in the class room and the city. At length he heard the steps in the hall, and waited breathlessly to learn the coveted secret. The man came in, changed his shoes for his slippers, and sitting down at the study table, opened the old well-thumbed German Bible and began reading leisurely page by page. A half hour he read, three quarters of an hour, an hour, and more yet. Then leaning his head down on his hands a few minutes in silence he said in the simplest, most familiar way, 'Well, Lord Jesus, we're on the same old terms. Good-night.'"

JOHN P. EBERSOLE

November 22, 1805—August 3, 1890.

Born in Franklin County, Pa. Third child in a family of five sons and three daughters of Peter and Rachel Peters Ebersole. The parents came from that substantial German stock that was able both to endure hardship, and to impart vigorous life and hardy ideals. They were members of the Church of the Brethren. When John was ten the family moved to Carroll County, Ohio. Here he received a meager common school education, and grew up under the healthful rural surroundings that developed sterling character. He learned the carpentering trade and was diligent in business, economical in expenditures and prospered financially.

On October 12, 1827, he married Susan Green, and to them were born four sons and three daughters. These grew to maturity; the death angel crossed not the threshold of this family circle until after Brother John was fifty years old.

In 1835 the family moved to Hancock County, Ohio, and settled on a farm near Fostoria. Here Brother Ebersole resided for fifty years. His high sense of honor and Christian life made him a large circle of friends who loved him dearly. He was successful at farming and accumulated sufficient so that he could retire and live at ease.

In the moral uplift of the community Brother Ebersole was especially a leader. From his mother he inherited a deep and earnest devotion to his Lord, a keen sense of right in all things, whether they pertained to matters of business or of the church, and a great and tender concern for the weak and erring. In 1844 he united with the Church of the Brethren and at once took hold of church work in such a manner that in a year he was called to the deacon's office. As a man full of faith, a good man, he magnified the office in such a manner that within another year he was called to the ministry. He accepted the call humbly, but saw in it the welcome opening to let his voice in a very spiritual and forceful way be heard in behalf of the faith he so earnestly contended for. He was concerned for the souls in the kingdom, but his greater concern was for the unsaved, and no message of his closed without a pathetic appeal to them. As a result, wherever he preached there were ingatherings. His church membership was always in the Rome congregation. When he accepted the ministry this was small. But it was not long until there was a large and influential membership. So successful was he in church work that in 1852 he was ordained to the bishopric, Brethren George Hoke and Joseph Showalter laying on hands.

Brother Ebersole magnified his office. He was given oversight of his home congregation and was a gentle shepherd, indeed. No lamb, no matter how erring, was dealt harshly with. His ideal was not so much "to conserve the purity of the church," as to save souls for the kingdom. While he deplored any irregularities that might arise in the member-

ship, he sought to save these souls rather than destroy them. And his whole-souled manner of doing his work won for him the admiration even of those who did not always agree with him. In council his judgment seldom erred; in admonition he was pointed, but tender; in earnestness none exceeded him. He was a man of few words, but they were as "apples of gold" in a silver setting. No wonder then that at one time he had the oversight of six congregations. His shepherd's care was wanted and his heart was large enough to hold them all as the "apple of his eye." The young sought him to unite them in marriage; the bereaved turned to him to speak for them words of comfort and healing; the troubled came to have all removed; the erring fled not when he pointed out their wrongs.

Brother Ebersole's chief delight was to be in touch with the interests of the young people. He saw, long before the church granted them, the high value of the Sunday-schools. He was an enthusiastic advocate of it, whether at home or away from home. When at home he was found in his place as a scholar all his days. One time at Conference among other good things he said, were these words: "I am now past eighty years old but I am still a Sunday-school scholar."

He was also very strong on the temperance question. His voice was ever ready to point out the evils and direct to a better way. He wanted the church to take no compromise stand on either liquor or tobacco, and regretted that his brethren could not see the great need of doing this. At the North Manchester (Ind.) Conference he was heard to say, "Brethren, you can not make your decision against whiskey and tobacco too strong."

Late in July, 1890, he suddenly sickened while sitting in his chair talking with his wife. He recovered sufficiently to speak, but after ten days he passed away and his body was laid to rest in the Sheller cemetery, to await the resurrection of the just.

Information for this sketch supplied by Bishop L. H. Dickey, Fostoria, Ohio.

ISAAC PRICE

September 24, 1802—October 19, 1884.

The ancestor of the Price family in America, Elder Jacob Price, was a noted minister in the Church of the Brethren in Germany. To enjoy a larger liberty of conscience he left the fatherland and emigrated to America in 1719. He located first at Germantown, Pa., where he purchased property, but later bought two hundred acres of land from William Penn, on Indian Creek, in Montgomery County, same State, and here he made his home. In the stone house he built nine or ten generations of the Price family have been born.

Jacob Price had but one son, John, who was not strong

physically. In the neighborhood of the Price farm lived a white man who had taken an Indian as his wife. To them was born a daughter, a beautiful, well-developed, healthy maiden. Jacob was very anxious that the Price name might not cease from the earth, and he selected the strong, vigorous half-Indian girl as a wife for his son. Two sons were born to this union, John and Daniel. The father died before the second son was born, and the boys were cared for and brought up by their mother and grandfather, who was to have his wish gratified, for his descendants, it is estimated, now number not far from six thousand souls. The writer is indebted to Brother Abram Cassel for the incident here given. It is to be noted that some of our greatest statesmen boasted of having pure, aboriginal blood in their veins.

Upon the death of the grandfather the two sons divided the estate. Daniel kept the farm at Indian Creek, paying John five hundred pounds for his interest, and the latter moved to Franklin County, Pa., where he purchased a large tract of land near Waynesboro. Here a church was organized and Price's meetinghouse was known far and wide in the earlier days.

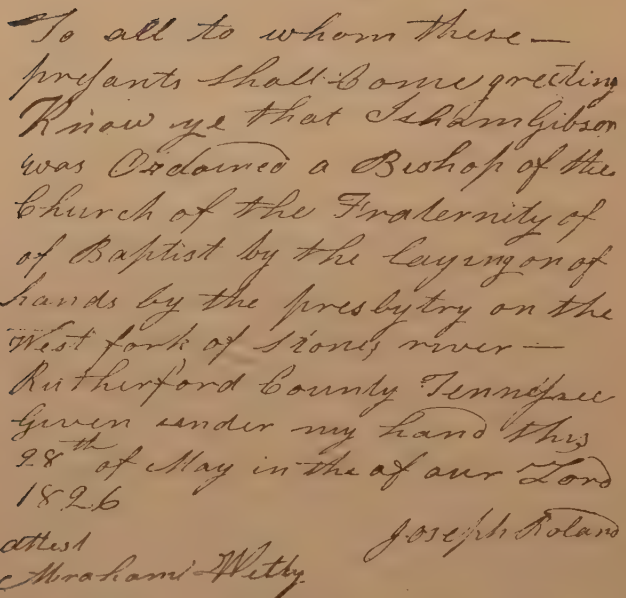
From among the descendants of the great ancestor, Elder Jacob Price, between thirty and forty ministers have done efficient and faithful work in the Church of the Brethren. Among these was Elder Isaac Price, born in Coventry township, Chester County, Pa. His father, John Price, was one among the ablest ministers in the church of his time. His grand uncle, William W. Price, known as "THE PREACHER," was the hymn writer of his day and easily the leading minister of the church during the years of his activity.

Isaac Price taught school in early life and was at one time one of the editors and proprietors of the Lafayette Aurora, a newspaper published at Pottstown, Pa., nearly ninety years ago. Later he located in Schuylkill, Montgomery County, where he was engaged in merchandising during the greater part of his remaining life. He was an active and successful business man, careful and honest in his dealings, and stood high in the estimation of the community. He was appointed postmaster at his place by President Andrew Johnson, and

held the office until within two years of his death, when he resigned. He was for years, in time of service, the oldest postmaster in the United States.

Bishop Price was called to the ministry in early life and served the church faithfully in that capacity for nearly fifty years. He was possessed of marked ability as a pulpit orator, an earnest, efficient preacher of the Word, and a very successful evangelist. Like John, the beloved apostle, he had a heart full of love. In a marked degree this was characteristic of the man. This was especially shown toward children, and among these, as well as all others, he had many warm-hearted friends wherever he went. This gave him a strong hold on the young people where he was known. His earnest and active opposition to human slavery won him the name of abolitionist. He spoke against this great wrong to the negro in public and private whenever opportunity offered, and if none offered he made the opportunity. None rejoiced more than Brother Price when the shackles of the bondmen were broken and the captives set free. He was equally strong in his advocacy of temperance, and had there been a Temperance Committee in the church in his day he would have been at the head of it. He raised his voice time and again, at Annual Conference, against the use of alcoholic wine in the communion service, advocating, with all his power, the use of the pure, unfermented fruit of the vine, and his views finally prevailed. He was wont to designate alcoholic drink as the cup of devils.

Brother Price married Sister Hannah Umstad, sister of Elder John H. Umstad, and to them three children were born. He died at his home at the advanced age of 82 years and 25 days. It has been well said of him that he was a leader among men and he led and called others to follow. He often carried his warfare, against the evils of church and state, far beyond where the less brave and talented halted and lagged behind, thus hindering him in his good work. When he died it could be well said of him, "Lo, a great man has fallen in Israel."


To all to whom these—
presents shall Come greeting
Know ye that Isham Gibson
was Ordained a Bishop of the
Church of the Fraternity of
of Baptist by the Layeng on of
hands by the presbytry on the
West fork of Stones river—
Rutherford County Tennessee
given under my hand this
28th of May in the of our Lord
1826
Joseph Boland
attest
Abraham Whitby

Reduced facsimile of certificate in possession of Bishop D. B. Gibson.

ISHAM GIBSON

June 15, 1803—December 6, 1875.

Born in camp in Wilson County, Tenn., three weeks after James Gibson and his wife, Rebecca, arrived from East Tennessee. Isham was the third child of three sons and three daughters. His father was a successful farmer. Both parents were members of the Primitive Baptist church and impressed upon their children, especially Isham, that sincere intent and high ideal which did much to prepare him for the

frontier life he led. Isham took advantage of the educational facilities afforded by frontier life, and prepared himself so that in the forties and early fifties he engaged in teaching school. In 1829 he visited Illinois, making the journey on horseback. This led him to locate with his father and James and Martin Reed, the latter a brother-in-law, in Morgan County, Ill., on April 6, 1830. Here Isham engaged in farming and was successful, for he acquired sufficient resources to purchase 320 acres of fine land in Macoupin County, Ill., some years later in life. He was a leader in the development of the community. In 1873 he moved to Bates County, Mo., and rather retired for the remainder of life.

On March 20, 1830, he married Elizabeth Gates, and to them were born seven sons and five daughters. Three of the sons were ordained bishops and were active all through life in the Church of the Brethren.

When eighteen years old, and still living in Tennessee, Isham went with his father and a Mr. Morgan, both Primitive Baptists, to hear a minister from North Carolina on his way to Kentucky preach in the neighborhood. This new minister, Joseph Roland, was a stranger to all of them. The meeting was in a private home. It opened by singing, "How firm a foundation"; text, John 19: 23. Main points developed, Unity of the Godhead; the General Atonement, or Christ Died for All; a Whole Gospel; the New Covenant, or Salvation for All Men. The father said to Mr. Morgan, "My son is lost to us this day." They had hoped to make him a minister in the Baptist church. But some months afterwards Isham rode forty miles to be received into the Church of the Brethren by baptism at the hands of Brother Roland. This Brother Roland, who baptized him, received his office as bishop from Casper Roland, he in turn from David Martin in 1775, he from David Leatherman, who was presiding over the churches of Maryland and Pennsylvania under a commission from Alexander Mack.[1]

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1 See old copy of declaration in hands of Bishop D. B. Gibson, Girard, Ill.

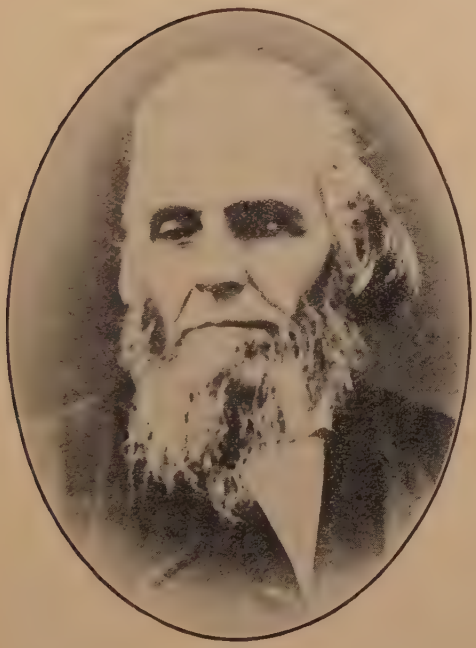
Five years later, May 26, 1826, though yet unmarried, Isham was ordained bishop by laying on of hands of the Presbytery, as fac simile at the beginning shows. Through the preaching tour in 1829 he was led to move to Illinois, and the summer following he assisted in organizing the first congregation of the Brethren in central Illinois,—namely, the Sugar Creek congregation, on June 20, 1830. This congregation at that time included Morgan and Sangamon Counties. Over this congregation he presided for thirty-eight years. As shepherd he fed the flock, as pastor he tended them well, as a preacher he declared the Word with power, and the congregation grew. It was finally divided into Pleasant Hill, West Otter, Macoupin Creek and Sugar Creek congregations as they now are. He assisted in organizing the Hurricane Creek congregation in 1843; the Cass County congregation in 1862; and labored in closest association with Brother George Wolfe in western Illinois until after the latter's death.

He also engaged in a number of debates. The Hostetler-Gibson debate in 1833 was held in the old two-story log court house in Decatur, Ill. At the close eight were baptized and within a year some of them moved to Iowa and became the nucleus of the first Church of the Brethren in that State. Gibson-Morgan debate in Morgan County in 1840. Mr. Morgan was an infidel, and the result was he became a Christian. The Foster Gibson-debate in 1858.

Brother Gibson was blessed with a splendid physique. He was five feet eleven inches tall, erect, broad-shouldered, and rather deliberate in his movements; hazel-grey eyes, prominent cheek bones, high forehead, straight black hair; muscular, though not heavy. His voice was clear, he spoke very loud, his messages were pathetic and tender, and many were the hearts that melted under the sound of his voice and gave themselves to the Lord.

His body is at rest in Rogers cemetery, Bates County, Mo., eight miles southeast of Butler, Mo.

Information for this sketch supplied by Bishop D. B. Gibson, of Girard, Ill.



SAMUEL MURRAY

April 1, 1806—March 31, 1906.

Born in a log cabin in Huntingdon County, Pa. Son of John Murray and wife, whose maiden name was Elizabeth Wellbaum. In his childhood the wolf, panther and bear menaced the family more or less. When six, the family traveling by wagon to Pittsburgh, and then down the Ohio in boat, made its way to a settlement about nine miles west of Dayton. Here forty acres of timber land were bought for $60, a log cabin erected, and the father went out to work at day's labor to make a living. When Samuel was twelve the father died, leaving in great poverty the widowed moth-

er with a large family of children. The older son leaving home to do for himself, the responsibility of helping mother care for the little ones fell upon Samuel. He remained faithful to his charge until twenty-one, when he started out for himself also. Taking up the trade of carpentry and millwright he hired the first year at $5 per month, the second at $10 and the third at $15, with the privilege of going to school three months of each year. Thus in six years he enjoyed eighteen months' schooling.

On April 28, 1833, he married Phoebe Hart. In 1835 his wife died, leaving him with two little sons. In 1837 he married a Widow Myers, and by this union thirteen children were born. June 8, 1863, she passed away. In 1864 he married Catherin Studebaker, and a few years later, while Brother Murray was on a preaching tour in Minnesota, his wife died and he hastened home to her funeral. Later, he married Anna Heiny, and in five years she passed away. In 1881 he married Leah Eshelman, and she survived him about a year. He knew sorrows and losses as few are called upon to bear.

In 1833, soon after his first marriage, he and his wife united with the Brethren church. When 34 years old he was elected deacon; three years later minister, and in 1857 he was ordained elder. In 1851 he moved to Miami County, Ind., where he found some twenty members scattered and no organization. Pipe Creek congregation was soon organized and his labors were blessed until the membership reached 300. In 1871, having assumed the oversight of the Salamonie congregation of Indiana a few years before, he moved within its bounds and remained there until 1889. This congregation also prospered under his supervision, for during this time it increased from a membership of 80 to 300, and a second meetinghouse was built. After this he did not assume the care of any congregation, but lived for a period at Mt. Morris, Ill., Mexico, Ind., Elgin, Ill., and a few years before his death went to live with his son in Indianapolis, Ind.

He had strong physical powers, great endurance and did not spare himself for the sake of his Master. His labors

were during pioneer times, when comforts were few, travel wearisome and dangerous, and exposure intense. Yet he always responded to the calls for the Word. His preaching was not learned, yet truth was presented with force and strong emotional effect. The second day service of a communion season Brother Murray, if present, would give the closing address and as he drew near the close he would move down the aisle towards the unconverted to make his earnest plea and the usual result was a number confessing Christ and being baptized that afternoon as a closing scene of the meeting. Perhaps no minister did more laying the foundation of the churches in middle Indiana than Brother Murray.

He had a strong desire to live to be one hundred years old and preach on that day; but his hearing failed him, his strong frame grew weak, and a few months before he passed away he was not able to appreciate the touching letters that had arrived and were to be read to him on his birthday. The Lord saw fit to call him to his long-looked for reward just the day before he was one hundred years old. At the age of 96 he wrote, "For sixty-three years I have known Christ and lived in his service and have never yet tired or faltered. My faith grows brighter as I near the Eternal City."

Extract from Brother Murray's Autobiography.

"Long before I belonged to church I was a firm believer in family worship and as a carpenter and millwright I was thrown among all classes of people. I only worked for one brother who had family worship,—that was Samuel Mohler, who died a few years ago near Covington, Ohio. I worked for one Presbyterian that had worship. Oh, how cold, how careless some churchmembers, and even preachers and elders do live, and yet they all hope to go to heaven. O Lord, bring us up to duty. Evening and morning let all the family, and others that may be with it, gather in one room and worship with Scripture reading, song and prayer. I commenced my family worship soon after I was married the first time, before I belonged to church. And through the help of the Lord I have kept it up all these years."

JOHN METZGER

December 20, 1807—May 15, 1896.

Elder John Metzger, "Uncle John" as all who knew him best and loved him most delighted to call him, was born in Blair County, Pa. In his eighth year the father with his family moved to Montgomery County, Ohio, and settled near the city of Dayton. Here the boy John spent the days of his youth and received the elements of an education such as the common schools of the time afforded. He made the best possible use of his opportunities and in this way fitted himself for the important work that was to come to him in life.

In 1828 he was married to Sister Hannah Ullery, and six years later he moved to Indiana, where he lived until he moved to Illinois, in 1864, and settled at Cerro Gordo, that State, in 1881. In 1890 he visited California and built himself a home at Lordsburg, where he spent the winters, returning each spring to his home at Cerro Gordo. He made the trip across the country fourteen times.

Uncle John was of a religious turn of mind and very early in life was converted and united with the Church of the Brethren. At the age of twenty-eight he was called to the ministry and a few years later was ordained to the bishopric.

He was a man after the type of the beloved disciple whose name he bore; a man with a heart filled to overflowing with love. He won his way to the hearts of all with whom he came in contact by his kindness, courtesy, and his love, which was by far his strongest characteristic. He lived the simple life in all things and was one of the strongest exponents of high spiritual life, coupled with plain dressing and plain living. He believed in the New Testament teaching on this question and taught and lived what he believed.

Some years ago Uncle John came to Mount Morris to hold meetings in the college chapel. He was not an orator, or a man of eloquence, as the world counts oratory and eloquence, but if reaching the hearts of his hearers and moving them to action is the result of eloquence and oratory, then Brother Metzger possessed these qualities to the highest possible degree. At the close of the meetings the students in a body went with Uncle John to the railway station, where they bade him an affectionate farewell. A few weeks later he went to the postoffice at Cerro Gordo for his mail, and judge of his surprise when he received more than a hundred letters addressed to him by the students of the college. He had won their hearts by his simple speech and overflowing heart of love. Elder H. R. Holsinger, in his "History of the Church," refers to Brother Metzger in these words: "Elder Metzger was a very kind-hearted man, and I learned to love him after becoming personally acquainted with him. In the summer of 1894 he paid us a visit at Rosena, Cal., where we enjoyed a very pleasant interview, recounting our experiences and associations. He took special interest in referring to our own work at the Ashland Annual Meeting of 1881, when we stood side by side conducting the collection for the Danish Mission. If all the elderly Tunker preachers had been of the same spirit and disposition as Elder John Metzger, there would now be no schism in the Fraternity."

Without doubt this statement is true, especially if the loving spirit of our dear aged brother had been manifest on both sides of the controversy.

The following incident in his life shows how willingly he submitted to the majority: In 1873 Brethren Metzger, Daniel and George Vaniman, and two other brethren were appointed by the Southern District of Illinois to select a place for the Annual Conference of 1874. Two places were named and each put forth the strongest possible plea for the meeting. The committee was not unanimous in its choice. It met and visited both places, coming to the Filmore farm last. The brethren stood in the road passing by the place for some time, discussing the claims of the two places. Finally the time for decision came. Uncle John said: "Those

who favor this place go on that side of the road and those who favor this come with me to this side." After dividing, Uncle John found one brother standing with him, while three were on the other side of the road. Turning to the brother at his side he said: "Come, brother, let us go to the other side of the road and then we shall all be together." Surely with such a spirit of submission to the majority there would be no chance for a schism or a division in the church.

His first wife died May 31, 1887, the opening day of the Annual Conference at Ottawa, Kans., and it was rather a remarkable coincidence that nine years later, while the Conference was being held the second time at the same place, Uncle John was called by the Lord to the "Silent Land." We had all hoped and longed to meet and greet him at Conference once more. That meeting is only deferred and we shall meet him on the other shore.

On the 26th of February he married his second wife, Sister Permelia A. Wolfe. She was a great comfort and help to him in his old age, and survived him.

Brother Metzger was blessed with a moderate share of this world's goods, and he was very liberal with what the Lord had intrusted to his care as a steward. He built a church at Cerro Gordo, Ill., at his own expense and furnished the means and gave his time to establish a mission in the city of St. Louis. He also assisted in building up Lordsburg College.

With a number of our leaders years ago he was opposed to Sunday-schools in the church and in deeding the church at Cerro Gordo to the trustees he stipulated in the deed that Sunday-schools should not be held in the building. Later, when the church decided in favor of Sunday-schools, he changed the deed, showing that he was always ready and willing to submit to the majority of his brethren.

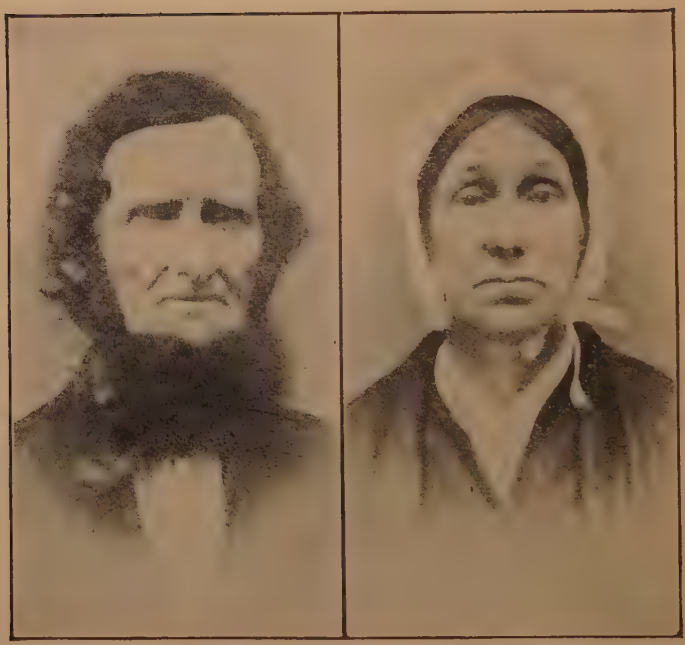
The Gospel Messenger in its obituary notice of Brother Metzger has the following to say of him: "He was one of the most widely known preachers in the Brotherhood, and in his day did as much preaching as any minister among us. He was not noted for either learning or eloquence, but

as a pure, earnest Christian preacher he had few equals. He was loved and respected wherever he was known. He was the means of leading thousands of sinners from the error of their way. Few men among us have done more baptizing, and solemnized more marriages, and preached more funerals. He was among the most active pioneer preachers of the West, and generations to come will tell of the good he has done as a minister of the Gospel. . . . He was on intimate terms with most if not all the pioneer preachers of the Brotherhood in the West for nearly two generations. He was an honor to our people and goes to his grave mourned by thousands from the Atlantic to the Pacific."

The lives of such men as Uncle John Metzger should encourage us to greater effort in the service of God and in the building up of Zion. His genuine love, his zeal and earnestness in preaching the Word, his liberality to the church and to the poor, his kindly spirit, his willingness to give and take counsel and his submission to the majority in all matters pertaining to methods are worthy of all imitation.

Brother Metzger wrote very little for the press and then only accounts of his trips. He made many journeys, preached much and baptized many, but his accounts are very brief. In 1889 he made a trip to the Panhandle of Texas and the following is extracted from his report:

"We left Cerro Gordo, Ill., Nov. 6, 1888, and reached McPherson, Kans., next morning. Here we remained four days, and, among other places of interest we visited none that gave us greater pleasure than the Brethren's college. We predict for the institution a brilliant future, as, from observation and representations made, it appears to be placed on a firm foundation. Oh, what a grand sight to look upon! It did my heart good to see so many of our young brethren and sisters, and members' children, availing themselves of the opportunity there afforded for mental and spiritual culture. We left McPherson quite reluctantly." Near the close of the report he makes this observation: "We wish yet to say, in all the churches visited prosperous Sunday-schools are maintained, which we have come to recognize as the nursery of the church."



SARAH RIGHTER MAJOR

August 29, 1808—September 18, 1884.

Born near Philadelphia, Pa. Daughter of John Righter, a minister of the Church of the Brethren. She had one sister. Sarah received a fair common school education.

When eighteen she was permitted to hear Harriet Livermore, a lady whose ministry attracted considerable attention and who was permitted to preach in some of the Brethren's houses in eastern Pennsylvania. Conviction entered her heart and she at once joined the Church of the Brethren in Philadelphia. Almost simultaneously with conversion came the call in her heart to preach. She suppressed it for a time

and suffered great distress of mind, so much so that her father in a tender manner persuaded her to open her heart to him. He sympathized with her, spoke words of comfort to her and then advised with Brother Peter Keyser, who at the time was the leading minister of the congregation in Philadelphia. Brother Keyser spoke words of helpfulness, enabling her by the grace of God to overcome her fears, and begin the work of witnessing. Of course there were those who did not understand her call, spoke unkindly of her desires and discouraged her. But her strong convictions of the inward call, and the grace of her Lord enabled her to overcome, and in a very humble manner she began her public ministry in Philadelphia.

About this time Brother Israel Poulson, of the Amwell congregation in New Jersey, hearing of her experience, and in deep sympathy with her purpose, invited her to visit his congregation, and for them she spoke to great edification. Her field of service grew rapidly, and even those prejudiced against hearing a woman preach, who could be induced to go and listen to her, went away disarmed of all their prejudice. It is said that at one of the Conferences the question was raised as to whether she should be allowed to preach; but after hearing her the Brethren would not say her nay. All these trials she had considered beforehand. Like Paul, she had her Arabian experience where she counted the cost, was assured of the Lord, and then sought to do his will. Wherever she spoke she was urged to return and labor again among them. Though in a formal way never commissioned to preach, by common consent, and in recognition of the power and spirit of her message none forbade her.

She had good taste, good judgment and fine feelings. Often the spirit of her discourse would lead her into eloquence, and her appeals usually had great effect upon her own sex. Deeply spiritual, manifestly humble, and with no sign of ostentation, her manner and gesture in the pulpit always became her.

In 1842, when thirty-four years old, she was married to Brother Thomas Major, a minister of the Brethren. The following year they sold their home, near Philadelphia, and

moved to Highland County, Ohio, where they lived till the close of life. They reared three children and were prospered in earthly things, for though both preached the Gospel they also gave proper attention to the affairs of life.

With due regard for Paul's teachings concerning married women, Sister Major felt there was still a place for her to labor. Her husband accompanied her when she went to hold meetings and assisted her all he could. When entering a place of worship she would not take her place behind the stand, but wait for her husband to invite her. Often he went into the pulpit, opened the meeting, made a few remarks and then asked her to address the meeting. On one occasion they toured through Indiana, and among other places stopped in the Solomon's Creek congregation. Brother J. H. Warstler thus recounts the event:

"When she and her husband entered the church she took a seat in front of the pulpit, while Brethren Shively and Major [her husband] went into the pulpit. After some little talk and arrangements on the part of the ministers, Brother Major invited her and she took her seat at his right side. In dress she was neat and plain,—a very plain bonnet which she soon laid aside,—and a shawl over her shoulders. Her face showed marks of age and care and labor. She was the picture of meekness and humility, completely subject to the will of her husband. After the opening exercises she was invited to preach. She arose, slowly announced one of the old texts, and from it brought forth new truths that delighted my heart. The sermon was a masterpiece."

She sympathized with the poor and wretched in every walk of life. Jails, infirmaries and like places received of her tireless ministry. The colored people were helped when she could reach them. In her later years she became much interested in temperance work. But her greatest force was in her private example and home work. She delighted to enter the home of a stranger or friend, and in a simple, unassuming manner break unto them the Bread of Life. Wherever she went everyone rejoiced in her visitation.

Her husband survived her four years, and both sleep in the cemetery at Greenfield, Ohio.

JACOB WINE

February 24, 1811—February 21, 1880.

The subject of this sketch came from German ancestry. George Wine (Wein), his wife, and two little sons landed in Philadelphia, Pa., Aug. 24, 1749. He settled in York County, Pa., and in 1770, it is known, they were members of the Little Canowago congregation.

Michael, the youngest son, who was but three years old when he landed in America, and who is the ancestor of nearly all the Wines in the United States, married Susanna Miller, of Frederick, Md., about the year 1773, and moved to Shenandoah County, Va., near Forestville, in 1785. They had twelve children,—six sons and six daughters.

John, the second son, married Elizabeth Garber, daughter of Elder Martin Garber, about the year 1803. They settled on the Moore farm, near Flat Rock, and adjoining the Michael Wine place. Here Jacob Wine was born Feb. 24, 1811, being the grandson of Elder Martin Garber and the great-grandson of John Garber, the first brother to move to the Valley of Virginia.

May 9, 1833, Jacob Wine married Catherine Neff, daughter of John Neff. They had eight children,—two sons and six daughters. Daniel P. Wine, the youngest son, from whom the writer received some facts of this sketch, is an elder in the Flat Rock congregation at this time.

Jacob Wine was elected to the office of deacon April 8, 1845, and to the ministry April 8, 1846. He was advanced to the second degree of the ministry April 14, 1848, and ordained to the eldership April 18, 1857. He preached his first sermon in Page County, Va., April 24, 1846, just sixteen days after his election to the ministry. His text was John 1: 29.

In the early part of his ministry he preferred to speak in German, though after a time he spoke with freedom in both

German and English. His education was equally divided between them. He did not speak the German proper,—he used the "Valley Dutch," pure and simple, and his sermons were the finest specimens of the dialect known in that day. We have heard him deliver a discourse in English from Rev. 22: 18, 19, after which he rehearsed it briefly in German.

As a speaker he was prompt, ready and fervent. When he arose to speak, he commanded attention at once. His first words reached the rear seats, and he began to speak before his audience had time to measure up either the speaker or his theme. He disarmed prejudice and opposition in the opening of his discourse by an appeal to the conscience of his hearers, and his never-to-be-forgotten statement, "It will not be long till you and I will have to stand before that Great I Am," brought them face to face with the scene on the day of judgment.

During his ministry he married nearly three hundred couples,—the first on Jan. 1, 1849, the last on Jan. 16, 1880. He also preached a great many funerals,—the last being that of Jacob Price, in New Market Va.

He was especially active in preaching the Gospel in new fields, yet he, at no time, neglected the old grounds. He made many journeys through the scattered membership in West Virginia, often taking other ministers with him. All these trips were taken on horseback. He made one trip to Ohio on horseback.

He was one of the faithful servants of the Prince of Peace during the Civil War. Aug. 12, 1863, he went on the yearly visit with Brother John Kline through the counties of Hardy and Pendleton, in West Virginia, holding meetings. On their return both were arrested and taken before the military authorities. They gave a satisfactory account of their journey, and were dismissed. A few weeks after Brother Kline's death, at whose funeral Brother Wine took an active part, he received a note, one Saturday evening, warning him not to go to Flat Rock church next day, as some parties were planning to shoot him after services. But God turned the scale of events, and saved his servant for further duties.

In many ways Brother Wine was a remarkable man. In

District and Annual Meetings he was modest and reserved. In the council meetings at home he was active and foremost. At funerals he was tender and sympathetic. When sin in high places needed exposure, he knew how to give it a scathing rebuke in direct scriptural quotations, to which none could object, and the force of which none could evade.

To him we are indebted for the early history of the first settlers among the Brethren in Virginia, and especially near Flat Rock. In 1876 the writer was fortunate enough to get a verbal history of Flat Rock church, in brief, from Brother Wine, which was published in the Brethren Almanac.

He died Feb. 21, 1880, and was buried in the Flat Rock cemetery, a beautiful elevation overlooking the surrounding country, the place of his birth and the scene of his labors.

In Gospel Messenger, 1891, page 436, Brother Moomaw writes thus about "New Testament Idea of Church Government":

"The oft quoted apostolic council at Jerusalem may be taken as an illustration. A vast multitude of prohibitions might easily have been imposed upon the Gentile Christians at Antioch, and would have been, if the apostles had acted upon the judicial and legislative idea of church government. No doubt the necessity existed then, as much as it exists now, for numerous specifications, covering the whole range of human conduct, for human hearts and human sins have been the same in all ages. But beyond a very few matters, covering the most flagrant violations of the moral law,—idolatry and fornication,—the decree of the apostolic council explicitly laid upon them 'no other burden.' Besides this we have, in the whole course of the New Testament history, only one case of judicial action, which was the suspension of the Corinthian fornicator, until deep repentance gave him the right to restoration. Nothing is more foreign to the apostolic practice, and nothing is less supported by the sanction of the Scriptures than the idea of church government by legislation. . . . All evidence goes to show that, in the government of the churches, the apostles themselves relied upon pastoral admonition and not upon legislation."

HIEL HAMILTON

May 4, 1811—August 25, 1897.

Born in New York State. His parents were of English descent. His father, while having a regard for religion, never made a profession; but his mother, a Baptist, was known for her deep piety and strength of Christian character. When but a child the parents moved westward, locating a few miles southeast from Connersville, in Fayette County, Ind. Here in the rigors of frontier life the boy grew to manhood amidst those rugged surroundings that had so much to do with success later in life. When but twelve his mother passed to the home above, leaving behind three little boys,

one little girl and their father. The home broken up, Hiel went to live with James Taylor, in the eastern part of Union County, Ind., and remained with him till he was eighteen. Then the young man, starting out for himself, came to Four Mile Creek and worked on the farm.

Though not twenty, on September 3, 1830, he was united in marriage to Nancy Kingery. This was a happy union, and together they fought well the battles of life. To them two sons and three daughters were born.

When the region round about was still a wilderness and there were no roads nearer than three miles from his new home, on August 31, 1846, Brother Hamilton located his family near Kokomo, in Howard County, Ind. In 1880 his first wife passed away. In the fall of 1881 he married Mary Crull, of Flora, Carroll County, Ind., and took up his residence at that place. She, too, passed away before Brother Hiel, and now with many years and bent down with age, he went to live with his daughter, Mary Brubaker, in Howard County. At the time of his death he was in the home of his daughter, Cynthia Deardorff, in Kokomo.

When a young man, located on Four Mile Creek, he first saw the Brethren. Their long, flowing beards, simple life and manner of dress, along with their love for each other, seen in the Christian salutation and other ways, made a deep impression upon his young mind. After his first marriage he and his wife united with the Church of the Brethren in 1831. Brother John Moyer administered baptism. The splendid religious training of his devout mother began at once to bear fruit. Education he had had no opportunity to secure, but now, by the use of a few books he was able to purchase, he began self-culture; he became an earnest student of the Word. This soon manifested itself in his daily life, and when, in 1845, the few scattered members of the Four Mile congregation desired to make choice of a minister, their voice through the Spirit called Brother Hiel Hamilton. It was still the days when there was no schoolhouse nor church in which to worship, but when the home was used. Here, amidst his brethren, he labored in the ministry. June 21, 1856, he was ordained and given oversight of the Howard

County church. He at once became the leader, inspirer and faithful shepherd of the ever-increasing flocks of the counties of Howard, Carroll and Cass. Through change of residence in 1880 to Flora, Carroll County, Ind., he took up the oversight of the Bachelor Run congregation and labored there until he returned to Howard County in 1895.

His build was rather heavy set, his face radiant with kindliness, and his voice in tenderest accent. His messages proceeded from deep spiritual experience and conviction; his life spoke for righteousness much louder than his words. If ever a shepherd was loved, the flocks which he tended loved him. He loved the Brotherhood. Twenty-one times he attended her Annual Conferences, and four of these times he was called to serve on the Standing Committee. He was a number of times officer of the District Meeting of Middle Indiana. His counsel was safe, his judgment fair and as near correct as human judgment can be. Children who once saw him seem never to have forgotten his kind face and loving smile. There was something there that made the child feel at home with him and the grown-up sit in silent admiration, listening to the words of wisdom as they fell from his lips.

Says one who knew him nearly all his life, "There is no better index or more correct estimate of character than the unsolicited word of sympathetic regard and kindly approval of those who were associated with Father Hamilton, in the labors, trials, and deprivations incident to moving into a wilderness and by the blessings of divine Providence and great industry and courage he won success, gained a modest competency, reared a family and lived to see the wilderness blossom as the rose. An illustration of the survival of the fittest. His spiritual labors were comparatively greater than the physical, the Lord blessed his ministry, and success crowned the effort."

His body is at rest in the cemetery twelve miles west of Kokomo, and his life and works still speak of better things in the world.

Information for this sketch and quotation therein from Artemas Smith, Lincoln, Ind.

DANIEL B. STURGIS

June 17, 1811—March 16, 1897.

Elder Daniel B. Sturgis, who was not only a preacher of splendid ability, but a beloved physician as well, was born in eastern Tennessee. He was of English descent, and could easily trace his ancestry to one of three brothers, who emigrated to America before the Revolutionary War. Two of the brothers settled in New York, and one in Maryland. Brother D. B. Sturgis descended from the Maryland branch of the family, and was of the sixth generation. His father was a wealthy farmer, but lost his property by going security for others. This made it necessary for him to make a change, and he moved to Tennessee, where Daniel was born. Another move, when his son was three years old, brought him to Montgomery County, Ohio, when Dayton, the county seat, was but a small village. Like many others of his day, he caught the western spirit, and ventured on another move, this time locating in Greene County, Ill., near the Macoupin County line. One year later he died, leaving the support of

the family largely to young Daniel, then fourteen years old. Vandalia, the nearest postoffice, was eighty miles distant, and mail was received twice a year. It was twelve miles to the nearest gristmill, and being run by horsepower, each patron furnished a horse to help in grinding his own grist. In order to make the trip in one day, it was no unusual thing for the young lad to leave home long before daylight, sitting on a two-bushel sack of corn, thrown across his horse, while leading another, the latter to help on the mill.

It is said that the schooling received by young Daniel did not exceed nine months, and this at short and irregular intervals. But he was eager for an education, and studied of evenings, generally having no other light than that furnished by a fire in the old-fashioned fireplace. He borrowed and read all the books he could secure, studied the common-school branches, and finally passed the examination that secured for him a certificate to teach in the district schools. While teaching in the winter and farming in the summer, he studied medicine, and in the new country there was an early demand for his services as a physician. Later he attended a medical college, and continued his studies until he became a physician of considerable reputation.

Going back to his early life again, it is stated that he was of a devotional turn of mind, and this led him to attend church as opportunity permitted.. He studied his Bible and then studied the people who professed to believe what the Scriptures taught. And especially did he study the preachers. Seeing that none of them taught or obeyed the Gospel in full, he came to the conclusion that they were all a set of hypocrites, and he was not slow about telling them so. One Sunday morning, while in this state of mind, and when about fourteen years old, he was out hunting his mother's horses. He was barefooted, riding barebacked, clad in a pair of "tow" linen pantaloons, a shirt of the same material, and an old broken straw hat. In this condition he met Elder Isham Gibson, a marvelous man as a preacher and thinker, and accosted him by saying: "Well, I believe you are a preacher and, I presume, like the rest of them, you neither believe nor practice what the Gospel teaches?" Elder Gib-

son who, at the time, was on his way to an appointment, knew just how to interest young men of this class, and while talking they reached the place of meeting. The young man had become so interested in the talk that he ventured into the meeting, meaning to keep in the background as much as possible. But the sermon of the gifted man so riveted his attention that, when the service drew to a close, he found himself, clad as he was, seated on a front seat, drinking in every word that was said. Realizing his awkward situation, he beat a hasty retreat, mounted his horse and disappeared.

Some years later in life we find him, as a young physician of some polish, approaching Elder Gibson, who happened to be in a field at the time, seeking information concerning the Brethren church. With the single exception of Elder George Wolf, there was no better-informed man among the Brethren in all the West at that time than Elder Gibson. He was a teacher by profession, knew the most of his Bible by heart, and possessed the rare faculty of presenting its teachings in a clear and forcible manner. He taught the young physician more thoroughly in the way of the Lord than he was ever before instructed. This led young Sturgis to ask the loan of the church discipline, if a copy could be had. Gibson told him he had a fine one and, going with him into the house, handed him a small black book. On opening the book, the doctor exclaimed: "Elder, this is the New Testament!" "Very well," said Gibson, "that is our discipline."

This put the doctor to further thinking, and finally led to his being received into the church by confession and baptism, Elder Gibson performing the rite. This was in 1833, when he was about twenty-two years old. A short time afterwards his young wife also united with the church. He served as a deacon a year or more, and at the age of twenty-five was called to the ministry. Sept. 11, 1841, when thirty years old, he was ordained to the eldership, Elder George Wolfe, who then resided in Adams County, conducting the services, being assisted by Elder Isham Gibson.

Brother D. B. Sturgis entered into the active work of the ministry almost from the start. He had a good delivery, a

charming voice, and in the pulpit presented an exceedingly pleasing and commanding appearance. He combined his profession as a physician with preaching the Gospel, and in this way came into close touch with the lives of a large number of people. He preached much in Illinois, Indiana, Iowa, and other States. He also engaged in a number of public discussions, and proved to be a strong and fearless defender of the faith. One of his debates was with Sidney Rigdon, the best informed Mormon elder of his day. He was often seen at the Annual Meeting, and repeatedly served on the Standing Committee, as well as on a number of committees sent to the churches, being sent on one occasion,—1871,—to California. He also took an active part in bringing about the reconciliation between the General Brotherhood and the Far Western Brethren. In the performance of his general duties for the Brotherhood, he attended twenty-seven Annual Meetings and thirty-one District Conferences.

About the year 1850 he located in Bond County, Ill., where he was instrumental in building up a strong congregation, and also greatly aided in establishing several others. In 1863 he removed to South Bend, Ind., where he established a good medical practice, and also devoted much time to church work. Here the riper years of his life were spent in the interest of his fellow-men. But when he entered the afternoon of his life he felt a longing for the scenes of his early experiences and returned to Mulberry Grove, Ill., where he closed his earthly pilgrimage, at the age of eighty-five years, having served in the ministry sixty-four years. He was twice married,—first to Susan Jackson, with whom he lived over fifty years. His second wife, Rachel Smith, was the companion of his old age, and they journeyed pleasantly together for eleven years.—J. H. Moore Elgin, Ill.

DANIEL P. SAYLER

June 23, 1811—June 6, 1885.

In an unbroken line for an entire century Elder Daniel P. Sayler, his father and grandfather preached the Gospel and exercised a marked influence in the Church of the Brethren. And Daniel had an unrealized desire that he might have a son to follow him in preaching the Word of Truth.

His great grandfather, Daniel, emigrated to this country from Switzerland in 1743 and located in Lancaster County, Pa. He was received into church fellowship by baptism by the Brethren in the Conestoga church in 1752. Some years later a tract of land was selected at Beaverdam, Frederick

County, Md., and in 1772 the family located on their new estate. Here Daniel, the fourth, was born and lived all the years of his life. He was baptized August 20, 1837, and three years later was called to the ministry. It is said he felt the church made a mistake in asking him to preach, and was averse to accepting the call. He, however, consented to take up the sacred calling and proved from the beginning an eloquent and powerful speaker.

Soon after his call to the ministry he says, "A refreshing shower from the Lord was shed abroad among the people and one hundred were added to the church and baptized in less than three months. About ten of these were unmarried persons." While he does not say so, doubtless from a sense of modesty, it is well understood that the Lord used the young minister as an instrument in the conversion of these souls. So unusual was it for the unmarried to unite with the church at that time that it was thought worthy of mention He was ordained bishop May 7, 1850.

Brother Sayler was easily a leader among men. He was strong physically, had a commanding presence, a fine, well-modulated voice, the subtle, indefinable influence, sometimes called magnetism, and the power of eloquence to assist him in his acquired ability as a minister, and few if any excelled in preaching the Word of God. He had the courage of his convictions and was a strong defender of the principles of the Gospel as understood and practiced by the Brethren.

He was an active supporter of missions and conceived in his fertile brain a missionary plan that was, in some measure, carried out by the church a quarter of a century later. In 1859 he was appointed chairman of a committee of five to report a plan for mission work. The report was made to the Conference of 1860, but failed to pass. The following paragraph from the report shows the advanced position the committee occupied on mission work. After calling attention to the importance of mission work and giving a number of scriptures bearing on the subject, the report says: "And in view of the above consideration, the committee offers the following advice: That the churches of the Brotherhood form themselves into Districts, the brethren in those Dis-

tricts to meet as often as they may judge it to be necessary to transact their business; that each of said Districts has its treasury, and each one of the churches which form said District has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (1 Cor. 16: 2): 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,'—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency."

At the Conference at Saint Joseph, Mo., 1911, after the lapse of fifty-one years, steps were taken to have every member of each congregation in the entire Brotherhood give according to the plan suggested by the committee of 1861. And when this is accomplished the receipts for mission work will reach half a million annually. The names of the committee attached to the report are well worthy a place here: Daniel P. Sayler, John Kline, John Metzer, James Quinter.

Elder Sayler served on the Standing Committee twenty-four times, and was Moderator and Clerk a number of times. In 1859 and '60 he filled the office of both Moderator and Clerk. In those days it was the common practice that bishops who attended the Conference were appointed to succeed themselves on this important Committee. It was not unusual for elders of ability and influence to serve a score or more years, consecutively, on the Standing Committee. He was also often chosen to serve on special Conference committees and his sound judgment made his help invaluable.

He was a man of deep convictions and strong determination, and stood firmly for the truth as he saw it. When, after careful consideration, he took a stand it was a hard task to move him. He was a firm supporter of the decisions of Conference when those decisions were in line with the Scriptures. His position is clearly set forth in a letter written to Elder R. H. Miller, in which he censures the latter for advising a brother not to remarry, who had been separated from an unfaithful wife, until Conference gave consent for the in-

nocent party to remarry. He believed that the innocent were free to marry again according to Christ's teaching. He says: "Brother Miller knows that Brother Sayler is a strong advocate of the decisions of Annual Meeting on all questions on which the Scriptures are silent. But as soon as Annual Meeting will assume authority to decide a question contrary to the expressed Word of the Lord I am and will be her bitter opponent, and will never submit to a decision contrary to the expressed Word of the Lord." There is no uncertain sound in these words.

Daniel P. Sayler was an optimist and looked on the bright side of life. In his later years at least he was fully convinced that the church was making progress in the right direction. He once said, when his race was nearly ended: "The church is better now than it was fifty years ago and I firmly believe it will be better fifty years hence than it now is." He was strongly opposed to division in the church and was active in his opposition to the Old Order and Progressive movements.

Brother Sayler was a firm supporter of our church papers from the start and was a frequent contributor to their columns. He wrote and published a manual which is still used in the churches in the East. He was for a time associate editor of the Pilgrim, published at Huntingdon, Pa., at the time. His essays are to be found in nearly all our periodicals published in his day.

He was a man of excellent business attainments and succeeded well in a financial way. He was thus enabled to give much of his time to the church, which he did cheerfully and willingly, without compensation. It was his rule to pay his own expenses to Conferences when sent as a delegate.

He was twice married and two daughters were born to him. The eldest died at the age of fifteen, a heavy stroke to the parents. His second wife and babe, a little girl, survived him. She lives at this time at Waynesboro, Pa. The mother was called home several years ago.

When the Lord called Brother Sayler home it could well be said of him that "there is a prince and a great man fallen in Israel this day."

JOHN A. BOWMAN

June 20, 1813—Sept. 8, 1863.

One of the notable men of the Church of the Brethren was John A. Bowman, born in Washington County, Tenn. He received a common-school education, but such were his natural abilities that his intellectual development far exceeded common-school opportunities. He was a self-made man and was blessed with more than ordinary oratorical powers. In 1830 he was married to Mariah L. Worthington, and three sons and three daughters came to bless their home. He united with the Church of the Brethren about the year 1832, and ten years later he was called by the church to the min-

istry. He was ordained to the bishopric about 1853. In this high calling he labored faithfully and most earnestly.

Soon after his marriage Brother Bowman moved with his family to Sullivan County, Tenn., and located near Blountville. The Pleasant Hill church owes its organization to his faithful labors. It was organized about 1842 and he and Madison Bowman were its first elders.

Brother Bowman had a multitude of friends besides those who were his by the ties of Christian fellowship. At one time he was requested by Hon. Landon C. Haynes, one of East Tennessee's leading attorneys, to preach a sermon on temperance, which he did on his forty-fifth birthday, in the Baptist church in Blountville. The sermon was so highly appreciated that it was printed in pamphlet form.

And now comes a sad experience in the life of our brother. In arranging for the comfort of their aged mother, it was agreed that in consideration of a certain sum to be paid from the estate of their brother Samuel Bowman was to care for her during life. Samuel died and his brother, John A., was appointed administrator of the estate. The mother of her own choice made her home with John A., and it was natural that he would expect the contract continued in his favor. But some of the heirs objected, and filed a bill of chancery in court. At the advice of the church Brother Bowman defended himself, the case was decided in his favor, and he settled up his brother's estate seemingly to the satisfaction of all. Later, however, some became dissatisfied, charges were preferred against him and finally he was disfellowshiped.

After this action taken by the church, deeming it unjust, he continued to preach and labor for the church as he had done before, although he deeply deplored the action of the church in his case. He often said that if God spared his life until the close of the Civil War he would appear before the Standing Committee at Annual Meeting and ask for a committee to adjust the matter. Owing to his sad death he was not permitted to do this, but Elders James R. Gish and Henry Garst interested themselves in the case and appeared, personally, before the Standing Committee of 1866, and a committee of twelve elders was appointed to investigate the case.

Only six of the committee attended the investigation, which was most thorough in its character, and the result was that the committee decided that Brother John A. Bowman had been unjustly disfellowshiped. The committee found that he had only done what the church had granted him permission to do. It was further decided that since he had not been legally dealt with, all persons having come into fellowship with him during this period of his ministerial labors should be received into full fellowship in the church without rebaptism. The full report of this committee with names attached is still preserved.

Brother Bowman seemed to have been endowed with prophetic vision. He contended for the single mode of feet washing, and for the sisters breaking bread, as has been the practice of the church for some years. He introduced this practice in the churches he organized after his illegal expulsion. He was always willing to give and take counsel.

Brother Bowman's labors extended over East Tennessee, North Carolina and Virginia. He had a wide influence, was a giant in intellect, and was one of the leading pulpit orators of his time. He was a close student of the Bible, and this in part accounts for his great power among men. He possibly conducted more funeral services and solemnized more marriages than any minister contemporary with him.

A quarter of a mile from the Pleasant Hill church, at his barn, Sept. 8, 1863, the fatal shot was fired, by one "who wore the grey," that caused his death. That sharp musket-shot penetrated many homes and touched many hearts, as the dastardly deed of the assassin was borne on the still morning air by the pitiful grief and moans of his loving companion and dear children. He truly died a martyr's death. It is well known that the position he took in favor of peace and against war made him enemies among a certain class. He often told his congregations that he was not seeking to please men but God, and to do his Master's will.

On September 9, 1863, with storm clouds hovering near and the din of battle in the distance, on a beautiful hilltop in the Pleasant Hill cemetery his mortal remains were laid to rest.

Samuel H. Garst.

At the Age of Forty.

BENJAMIN FRANKLIN MOOMAW

March 30, 1814—November 6, 1900.

Born near Roanoke, in Botetourt County, Va., the third child of four sons and four daughters of Christian and Catherine Snyder Moomaw. The paternal side has French, and the maternal, German ancestry. The father, a Baptist, and the mother, Church of the Brethren, instilled into their children a deep religious bent that directed their lives in the high plane on which Benjamin lived. Just the very ordinary "reading, writing and 'rithmetic" of the common school was available to Benjamin while most of the time was spent on the farm in hard labor. This gave him the robust con-

stitution and enabled him to endure many hardships when engaged in the frontier missionary work of his earlier ministry. It also gave him high ideals, unbiased by the ways of evil, and this with other advantages inherited made it possible for him to be the leader among his fellows that he was.

Frugality, business foresight and diligence brought much gain for the labor of his hands; yet he was not greedy of filthy lucre. His gain must be untainted. He did not believe in holding slaves, though his father was a slaveholder. When the estate was divided, instead of slaves, whom he would not keep, his portion came in money. Instead of using this to enlarge his own resources he donated this amount to the African Colonization Society for the promotion of their good work. Thus seeking the higher planes of life it is not surprising that he was sought to be associated in important business enterprises in the city of Roanoke, and though strictly rural in life, he was a factor in the development of the city near him.

When the Civil War broke out Brother Moomaw was looked upon as best suited to assist the Brethren in those trying times. Many officers in the armies of the conflicting sides coming from "Old Dominion" knew the stalwart character of B. F. Moomaw, and his petitions always commanded an attending ear. Thus it was that he was able to secure release from conscription for the many who appealed to him for aid. It was in a large part through his efforts also that the Confederate Congress passed a law exempting the Brethren from military service because of their convictions about war. Then, during the days when the boys in gray marched northward and his farm lay in their path, and during the other days when the boys in blue marched southward and his home was again in their path, his large heart, always for peace and good-will to all men, knew no side as he and his sought to administer to the wants of the sick and suffering. They were trying days, too, in spite of his impartiality. Once he was suspected of disloyalty to the South. A trap was laid to catch him, thereby to prove him a traitor; but not being one at heart he came out more than innocent,—much ad-

mired and loved by those who kept watch over him during the time.

On June 1, 1837, Brother Moomaw was united in marriage to Mary Ann Crouse, of Rockingham County, Va. She proved a helpmate, a conscientious companion, an inspiration to all his best impulses and earnest Christian efforts. To them seven sons and three daughters were born. Four sons were elected to the ministry and one to the deaconship in the Church of the Brethren.

About 1840 B. F. and his wife put on Christ in baptism in uniting with the Church of the Brethren, thus beginning their earthly Christian pilgrimage. In the course of time he was chosen to the ministry. This new responsibility was received seriously. He labored faithfully in word and doctrine. He not only assisted in caring for the services in the home congregation, but the people in the surrounding counties sat in darkness and yearned for the light and he responded to their call. It was thus through his efforts for the most part that the congregations called Potts Creek, Alleghany, Purgatory Creek, Bedford, Saunders, Mountain View, Peter's Chapel and some more distant yet, were built up. But he not only began the work, he repeatedly visited them, shepherding them until through organization they were able to care for themselves.

He was a leader in District work in First Virginia. Often the Moderator of the Meeting, always a wise counsellor, ever ready to lend aid where needed, he did much in bringing about the victories credited to this territory. He regularly attended Annual Conferences, during his active years, served on Standing Committee from his District, and at least once was an officer of the Conference. He was frequently placed on important committees and served them well.

Brother Moomaw's pen ministry through the church periodicals was very helpful. His epistolary debate with Dr. Jackson, with the result that the latter accepted the faith of the Brethren, showed not only the power but the spirit in which Brother Moomaw led his opponent to the truth. He also wrote a very able treatise, in dialogue form, on nonresistance, and a booklet on the divinity of Christ.

He was uncompromising on war, slavery, worldly dissipations, and a strong defender of the ordinances as practiced by the Brethren. As a minister he did not have unusual gifts. His voice was well modulated, and strong; his eye had a keen search, though kindly expression, and his gesture was but another avenue through which he expressed the earnestness of his soul. People heard him gladly wherever he spoke; but especially in the mountain districts where he loved to labor did they hang on his words, and many were gathered into the fold.

His religion was a part of his home life. Speaking of this his son, D. C., writes: "One of the most cherished memories of my childhood is that memory of the evening songs and fervent prayers in which he glorified a loving Savior and commended his household to the affectionate care of a Heavenly Father."

Though having almost perfect health all his life he did not grow impatient as the close of life came. He knew the end was at hand, and like one lying down for restful sleep and pleasant dreams, he was ready to go. His body rests in the cemetery on the old homestead, while his life of faithful service still speaks in the community where he lived and labored.

Information for this sketch supplied by D. C. Moomaw, Roanoke, Va.

"Rise, O my soul, with thy desires, to heaven,
And with thy divinest contemplation use
Thy time, where time's eternity is given,
And let vain thoughts no more thy thoughts abuse,
But down in midnight darkness let them lie;
So live thy better, let thy worse thoughts die.

"And thou, my soul, inspired with holy flame,
View and review, with most regardful eye,
That holy Cross, whence thy salvation came;
On which thy Savior and thy sin did die;
For in that sacred object is much pleasure,
And in that Savior is thy life, thy treasure."

See extract from writings, page 75.

JOHN FORNEY

April 25, 1815—February 6, 1895.

Born on a farm near Berlin, Somerset County, Pa. His parents, hardy German stock, were among the early settlers in the county; they were members of the Brethren church, and actively engaged in the work of the kingdom as opportunity in the early day afforded. John was the sixth child in a family of eight sons and three daughters. What little education he was permitted to have was in the German, save three months' English school. His Bible was his only reader. Thus John grew to manhood on the farm, and developed ability to be a handy man at most anything, for he soon was

able to do good work as a mason, cooper and carpenter as well. In 1846 he became interested in the practice of medicine and turned his attention to its study. He did not have the opportunity of going to medical college, but read, observed closely and profited thereby. His medical efforts were of great value and highly appreciated in the communities where he lived. He was especially good on diagnosis; and with an unusually strong memory he could bring to bear his extensive reading and growing experience, making his ability to treat difficult cases with unusual success. He was very fortunate in treating cancer. His common farmer appearance never corresponded with the ideal the stranger formed of him before sending for him or going to him for treatment; yet he was usually so successful that one such disappointed man epitomized the general opinion, when he said, "He is the longest-headed Dutchman that I ever saw."

In 1858 he moved to Illinois, living for a time in Ogle and Carroll Counties. Then in 1869 he moved his family to a farm near Falls City, Nebr. Nine years later he had occasion again to move, this time to a farm near Abilene, Kans., where he resided until his death. As a farmer he was prospered and, considering the fact of his keeping up a somewhat extensive practice in medicine, his record was remarkable.

But greatest interest centers around his religious activities. In 1833, when eighteen, he confessed Christ and united with the Church of the Brethren. His zeal seemed to know no bounds. Soon after, through love for the Book of books, he conceived the idea of committing the entire New and Old Testaments to memory, so that in case the Book should be destroyed he would be able to reproduce it. Through death of his wife, leaving him with five little boys, he did not get this completed, but few if any persons were able to quote correctly as much Scripture and give as accurate reference as he did. After serving a number of years as deacon, in 1856 he was elected to the ministry. This was followed in 1870 by being ordained and given the oversight of the Silver Creek congregation. However, his labors were not confined to his own congregation. At one time he had the oversight

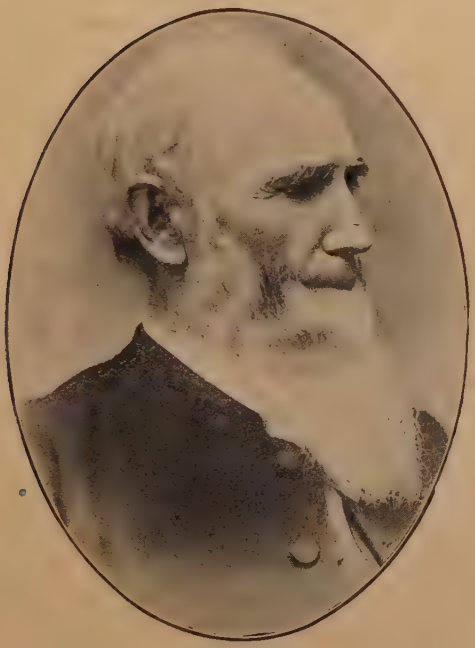
of seven congregations. The churches through Nebraska. Kansas and Missouri once or twice a year received his visit and earnest messages. His travels, mostly by private conveyance, would sometimes cover a thousand miles or more before his return. Though a fearless expounder of the truth, which often called forth challenges for debate, he avoided it as much as possible. On the other hand, few equaled him in repartee, so quick and forceful were his witty replies. He would sometimes say in defense of his answers, that so often cut deep, "I can stand a great deal, but when I see the Gospel trampled under foot, it stirs my spirit," and woe to that man who stirred his spirit! "He did not waste his time in criticising others, but used it in giving what the Bible says on the subject," says his son Benjamin. "And," continuing, "he was not a great orator, but had the faculty of calling up any passage of Scripture and quoting it, even to naming chapter and verse. This he could do so well that he was called the walking Bible concordance."

From his home in Kansas he labored to great edification as State Evangelist for the Church of the Brethren. Often his fellow-laborer was Brother J. D. Trostle, and through their efforts many souls were brought to Christ and a number of congregations were established. He was a diligent student of church history, a strong advocate of education, and while attending Bible terms at McPherson College, would be overheard to say, "Oh, that I might have had such opportunities when I was young!" He was even tempered, energetic, strong of body and mind, and had wide experience.

By his first marriage, to Eve Horner, he had five children; by his second marriage, to Elassanna Stahl, fourteen children. At the time of his death his descendants were one hundred and three grandchildren and twenty-five great-grandchildren, though three children, twenty-one grandchildren and two great-grandchildren had died before him.

After forty years of faithful service in the ministry the end came suddenly one day through paralysis, and his body rests in the cemetery near Abilene.

Information for this sketch was supplied by Bishop Benjamin Forney, of Navarre, Kans.



JAMES QUINTER

Feb. 1, 1816—May 19, 1888.

The earthly pilgrimage of Elder James Quinter began at Philadelphia, Pa., and ended in his never-to-be-forgotten death at North Manchester, Ind., at the Conference of 1888. His parents knew the meaning of daily toil for the support of their family of three, James and his two sisters. In 1824 the family moved to Phoenixville, Pa., where father and son found work in the iron mills in that city. The latter, with donkey cart, gathered the finished work at the numerous benches and took it to the depository. Five years of toil and the father, through exposure, was stricken down and

died in 1829. James, though but thirteen, manfully took up the burden of assisting in supporting the family.

In those days the poor had but scanty educational advantages, and those afforded James were interfered with by the demands made on his time in support of the family. But such was his desire for an education that he overcame every obstacle and made rapid progress in his studies. The Bible and the best standard authors were carefully and diligently read and studied, and these had a marked influence in moulding the strong Christian character of the young man. His mother, sharing his ambition for higher education, secured work for him with Philip Rosenberger, near Freeland College, where he spent some time. He made the best possible use of his opportunities and became one among the best educated men of his time.

After leaving school he began work in the store of Isaac Price, but it was soon found that the reserved, studious young man was not fitted for merchandizing. Brother Price says of him: "I soon found that he was too reserved to make a good storekeeper and asked Brother Fitzwater to take him on the farm." In Brother Fitzwater's home he found a blessed retreat and was brought under the influence of a good Christian family and was led to accept Christ.

In 1831 a series of meetings was held in the neighborhood in which Brother Quinter lived, and among those converted were Brethren Umstad, George and Isaac Price, Samuel Supplee and Brother Fitzwater. These earnest men started meetings at the old Greentree schoolhouse, and here Brother James was brought under conviction. He was deeply aroused and spent much time in prayer. One day, while at work in the barn, in answer to his earnest prayer the Lord spoke peace to the penitent seeker. He stopped work and cried out "I've got it—I've got it," and running to the house told how he had received the peace of God. He was baptized in his seventeenth year in the Coventry church.

In a letter written thirty years later he thus refers to those early days and experiences: "How distinctly do I remember the meetings in the old log schoolhouse . . . where the bow, 'though drawn at venture,' sent arrows of convic-

tion to my poor heart, which produced pain and sorrow from which I could find no relief, until I found it in the healing stream which flowed from the pierced side of the dying Savior. That same night, after the meeting alluded to, we stopped. as I well remember, at the Pilgrim's Rest, the homestead of Brother Umstad. Here we had further devotional services. for more besides myself felt very miserable on account of our sins, and the kind and zealous Christian friends knew it, and were willing to labor at a late hour of the night for our comfort and salvation. How solemn was that night to me, when journeying homeward along the romantic Schuylkill, alone, 'without Christ . . . having no hope and without God in the world.' Lonely and lost I indeed felt. And I regard it as a fortunate circumstance for me, and much to my advantage, that my home was in a Christian family, that of Brother Fitzwater . . . Here we found, I humbly trust, peace in believing, and experienced the power of God unto salvation.

"And what blessed meetings we had in those days of the planting the church at Greentree! How simple and how childlike were our exercises! How warm our zeal! How ardent our Christian love for one another! How close were our hearts drawn together in Christian fellowship! And how we loved God because he first loved us. Those were happy times, oases, or green watered spots in the land of our pilgrimage."

Very early in life Brother Quinter felt a strong call to preach the Gospel. He was elected to the ministry in 1838. Before this time the Brethren, recognizing the great gift in him, had invited him to preach, and this he did, but waited for the call to come through the church before taking up the work regularly. He was ordained to the bishopric in 1856 by the advice of the elders assembled at Annual Conference. He taught school for a number of years in different parts of his native State, and at one time was examiner of teachers for the public schools.

His unusual ability as a preacher brought him many calls from his own and adjoining States. He was known as the boy preacher, and God so blessed his ministry that large

numbers were added to the church through his efforts. He accompanied Elder Umstad on a preaching tour through Pennsylvania, and their labors were abundantly blessed. In 1842 he received an urgent call to locate in Georges Creek church, Fayette County, Pa., where the Brethren purchased and presented him with a small farm. To this he brought his mother and widowed sister with her three boys. By teaching and farming he was enabled to make a modest living.

His ministry in Fayette County was wonderfully blessed of God. Some sixty persons were received into church fellowship during the first six months of his labors. Among these was Brother John Wise, who was to become a prominent leader in the church. He says of Brother Quinter, at that time in charge of the Ten Mile church: "On the 14th day of June I and my sister were baptized and between that date and October 18 there were fifty-two persons baptized in that congregation under his ministry. He was also present when I was chosen to the ministry. To his kindly care for me I owe much of my success in the ministry."

He was united in marriage, Sept. 17, 1850, with Mary Ann Moser. One daughter came to bless their home, Lydia Isabella, now the wife of Elder J. T. Myers, for many years pastor of the Greentree church, where Brother Quinter was converted. Seven years later his companion died of consumption.

In 1855 Elder Henry Kurtz found in his assistant Writing Clerk at the Conference, Brother Quinter, the man he was looking for to become assistant editor of the Gospel Visitor. He believed the finger of God had thus pointed out the one best fitted for the place. He says: "Our dear Brother James Quinter was nominated our assistant in the clerkship, and performed the duties thereof acceptably. From this we took courage to call him to our assistance in the editorship, as being pointed out by the finger of God."

The appointment, coming to him unsolicited, was accepted, and in the spring of 1856 he moved from Pennsylvania to Poland, Ohio, much to the regret and sorrow of the congregation where he had labored for a number of years. He

began his editorial work at once, which was continued without break for thirty-two years, when the Lord called him home. Of his work at this time he says: "It has been with considerable reluctance that I have consented to become assistant editor, but the hope that the relation I shall sustain to the Brotherhood, through the Gospel Visitor, may afford me increased facilities for rendering service to the church, and through the church to the Lord, has induced me to assume the responsibilities I have."

Three and a half years after the death of his first wife he was united in marriage with Sister Fannie Studebaker. Two daughters were born to them, Mary N., now laboring faithfully as a missionary in India, and Grace, married to Brother F. F. Holsopple, residing at Huntingdon, Pa.

The lack of educational advantages in the church and his own struggles to obtain an education awoke in Brother Quinter a desire to see a school established in the church where our young people might have the advantages denied them until that time. Buildings erected at New Vienna, Ohio, for an academy were offered for sale and purchased by the Brethren as suitable for the proposed school. It was opened in 1861 and continued for three years, when it was closed on account of business depression superinduced by the Civil War. In Brother Quinter the cause of higher education found a warm friend and a zealous worker, and to him, in a large measure, we are indebted for the advanced position now held by the church on education. For nine years preceding his death he was president of Juniata College.

In 1873 he became sole proprietor of the Gospel Visitor and the Christian Family Companion, and in 1876 these were consolidated with the Pilgrim and issued under the name of the Primitive Christian, published at Huntingdon. In 1883 the Brethren at Work and the Primitive Christian were united and the Gospel Messenger was the result. Brother Quinter was editor-in-chief of the consolidated papers until his earthly labors ended.

He was called upon a number of times to defend the doctrines of the Gospel, as held by the church, in public debates.

He conducted his debates with kindness and courtesy that always won for him in the end. Two of his public discussions were published: the Quinter and McConnell and the debate held with Rev. P. S. Snyder. These books had a large sale among our people. In 1867 he completed the compilation of the "Brethren's Hymn Book," and in 1886 published the crowning work of his life, "Trine Immersion." It is an able defense of the apostolic form of Christian baptism and one of the standard works of the church on the subject.

Brother Quinter was easily the leading evangelist in the Church of the Brethren in his day. His sermons were logical, the points clearly and forcibly made and free from the slightest attempt at sensationalism. He was somewhat emotional, just enough to make his earnest appeals to sinners at times irresistible. He had a large vocabulary and a fine use of English, and his preaching was much appreciated by all who heard him. Under his preaching a greater number of conversions took place than under that of any other of our ministers up to his time.

His life was marked by a pervading piety, a deep religious feeling and a spirituality of the highest type. He gave it freely and unreservedly to God, the church and to humanity. It was a life crowned with ripened years and with the love and esteem of all who knew him best; a life of constant endeavor for the advancement of all that was good, and true, and beautiful; a life filled with a love and sympathy as broad as the human race; a life of righteousness, of such holy living and such purity of thought and purpose that it was at once an example and a blessing to all who came in touch with it. God blessed him and made him a blessing to humanity.

SAMUEL ZIGLER

Oct. 11, 1816—Nov. 30, 1901.

Human life, always interesting, becomes doubly so through the touch of the Divine. It then becomes a study of great profit as well as of interest. And since the perpetuation of the good through coming generations is dependent upon the establishment of high ideals of faith and duty in the minds of the youth, the lives of our fathers are of special worth to us and should be preserved. It is with this in view that the following is written.

Elder Samuel Zigler came of good German parentage. His ancestor, Philip Zigler, migrated to this country from Berne, Switzerland, in 1746, and settled near Rehrersburg, Berks County, Pa. Two generations later John Zigler married Elizabeth Kline, sister of Elder John Kline, of sacred memory, and in 1812 moved from Lebanon County, Pa., to Timberville, Rockingham County, Va. Here Samuel was born, being the fourth of a family of thirteen children. He was reared in the parental home by tender hands and was given such opportunities as the village could afford and the circumstances of the family would permit. However, the death of George by drowning, the decision of John to be a tanner, and of Jacob to learn the potter's trade left him in charge of the farm. His school days were few, and the instruction he received was mainly in German. But a strong determination to win served him well in this, as in many other experiences that came to him.

For the most part of his life his home was on the farm a few miles from his birthplace. He prospered financially, despite the heavy losses he sustained during the Civil War by fines, exemption fees, live stock, grain, crops, etc. The opposing armies would frequently be camping about his dwell-

ing, or marching to and fro, laying waste the land. As the fortunes of war shifted, marauding bands would seize upon the things available and appropriate them to the use of the army. At times the bare necessities of life were left.

He was unalterably opposed to the war, because war is always wrong. Yet no soldier, either Federal or Confederate, went from his door hungry or cold when conditions would permit giving him aid. Sometimes this could not be done with safety. As an instance of this the following circumstance is related: On one occasion when the Federal forces were retreating, a soldier, broken in spirit, called at his home for lodging during the night. Elder Zigler told him that, on account of the approach of the Confederate forces, it was not safe for him to stay. The soldier, being German, replied, "They comes for me I goes mit dem." Hardly had the shade of night thickly set over the land ere the house was surrounded by men with guns and swords who demanded the Yankee. The scene that followed, when the poor fellow was led away in the darkness, will not fade from the memory of those who saw it.

He was always considerate of the poor. His home was for years a veritable haven of rest for the needy. The cry of the orphan and the widow found a ready response in his heart. On December 30, 1862, when the Linville Creek church paid $9,000 for the Brethren who were unable to pay the fees exacted by the Confederate Government to exempt them from military service, it is well known that he contributed a large amount to this fund. In the later years, when the home for the aged members of the church was established, he bestowed with a liberal hand.

From youth his morals were beyond question. His conversion occurred in his 26th year. On Friday, April 4, 1856, Elder John Kline made the following entry in his diary: "Council meeting at our meetinghouse. Brother Samuel Zigler is elected to the deaconship. We might have selected a man of more words; but I am persuaded that one of a purer mind and heart could not have been found." Nearly two years later he was chosen minister, and in succession was advanced to the eldership.

Elder Zigler's ministry was of the most unusual order. At his election to this sacred office he seemed to lack every essential qualification to fill it, except that of a pure heart and deep consecration of life. He was extremely timid. His education was deficient, and he lacked the ordinary power of expressing his thought. Yet few men have made such a record of faithfulness and devotion to duty as he. Possessed of a strong body and an indomitable will, he recognized no such thing as failure to meet an appointment, regardless of weather conditions. And somehow the people came to be anxious to hear what he had to say when he arose to speak.

In personal work he was most successful. He was not a fluent conversationalist, but he knew how to enter into the joys and sorrows of the individual life. And his appeals to the unconverted were heart-searching. A prominent citizen, in relating his experience in coming to the church, said, "When Uncle Sammie placed his arm across my shoulder and inquired why I should not be a Christian, it was more than I could stand."

As a shepherd to the flock he was tenderly considerate to all; and his constant labor was for the purity and uplift of the church. His ideals of Christian deportment were clearly defined, and the wrong doer was made to give an account for his misdeeds. In missionary zeal he was earnest and persevering. For many years he, at his own charge, rode on horseback through the hills and mountains to the west of the Shenandoah Valley, seeking to save the lost; and to this day his name is a household word throughout that land. Now, there are three well-organized churches within the territory in which he and his associates labored.

On March 27, 1841, he married Anna Miller, daughter of Elder Daniel Miller, in whom he found a true helpmate. In all things pertaining to the establishment of the home they were united; in the training of their children, six sons and five daughters, they were one; in the affairs of the church she, in true, wifely devotion, chose to shine through the life of her husband; and in every way she joined with him in making his work a success. But it would seem that

the death angel came early to summon her home, for his labor was not yet ended. In her last moments as the portals were nearly open, she turned with anxious heart to his welfare. She called her children to the bedside and asked of them that they encourage him as she had ever done. As yet she knew not how her helpfulness would continue with him. For more than twenty-one years he labored on and as the shadows lengthened over his pathway it was with ever-increasing tenderness that he spoke of "mother" and the days of yore. This influence may have helped him to live old age really well. While he was yet strong others were prepared for his labors when his armor should be laid aside. He was interested in the work of the church to the end and had the greatest pleasure of seeing all of his children, who reached maturity, and many of his grandchildren, actively engaged in it.

Much of the time during his last years was spent in reading the Bible aloud, of which he seemed never to tire. Finally, after a brief illness, at the of 85 years, 1 month, and 19 days, the hour for which he longed came. He quietly and peacefully passed to his eternal home and his body rests in the Linville Creek cemetery by the side of her who was so much to him all through life.

"So his life has flowed
From the mysterious urn a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored; which, though shapes of ill
May hover round its surface, glides in light,
And takes no shadow from them."

D. H. Zigler, Broadway, Va.

ISAAC LONG

September 12, 1818—March 25, 1895.

Born in Rockingham County, Va., where he lived all his life. One of a family of five sons and three daughters of Isaac and Barbara Miller Long. Isaac's father was the first bishop of the Mill Creek congregation of the Church of the Brethren, a godly man, well supplemented in his labors by a faithful wife of unusual piety. They reared their family on the farm amidst those healthful physical and spiritual surroundings so conducive to the highest and noblest manhood and womanhood. The opportunities for an education were very limited, but Isaac had a natural gift in vocal music that helped him to leadership wherever he went. In 1841 he was united in marriage to Eliza Sanfley, and by this union eight children were born, three daughters and four sons reaching maturity, and all, except one, earnest members of the Church of the Brethren.

Brother Long in his early manhood combined farming and sawmilling very successfully. As a farmer he was an example and inspiration to those about him; at the sawmill, —the old-fashioned waterpower drive with upright saw,— he showed business tact and rendered the community splendid service. His whole-souled nature, along with his golden-rule methods, made it a pleasure to deal with him. As years gathered about him, and the Lord prospered him in his labors, he increased his giving to the church and every worthy charitable institution within his reach. His name usually with the largest figures headed the subscription list of the community; poverty found easy access to his heart and the poor everywhere knew of his large-heartedness in a practical way.

He was among those who did not put on Christ early in life. In those days it was the custom for people to do so

after they were "settled down in life." So it happens that not until he was about thirty-one did he and his wife unite with the Church of the Brethren. But when the Lord won Isaac Long he won a host. The first week of his membership he read the New Testament through three times, so eager was he to know the purposes of God in his life. In about two years he was elected deacon, and magnified the office so richly that in nine months the church called him to the ministry. In this capacity he gave forty-two years of faithful, untiring effort. Though he was not scholarly he knew the Book, and his labors from the pulpit were so strongly supported by his life and work among his members and friends that his power was unusual, even if unostentatious. Many, many came to Christ under his ministry; many were glad to have him perform their marriage ceremony, and likewise speak words of comfort in their hours of bereavement. In 1866 he was ordained and given the oversight of the Mill Creek congregation, which place he filled with commendable efficiency in tact, power, and spirit for thirty-two years. But this was only part of his labors. During the later years of his life he gave over half his time, without financial compensation, to the church, often going on horseback across the Alleghanies westward or across the Blue Ridge eastward to tell the good news of salvation in needy parts of Virginia. For upwards of thirty years he had much to do with all the business of the Second Virginia District, served on many important committees, and rendered valuable service to the churches in every way.

No more fitting characterization can be added than the words written soon after his death by Bishop H. C. Early and published in the Gospel Messenger, April 16, 1895, page 253:

"In many respects Brother Long was a remarkable man. Gifted as a son of nature, with strong body, prepossessing appearance, finely-developed mind, with persistent effort, his words carried a peculiar force. As a leader he was perhaps most powerful. He was a born leader. In all circles in which he moved he was found in front. His power as a leader is to be explained in his tremendous ability to gain

confidence and hold it. In this respect he had few equals. And those who knew him best were those whose confidence he held most securely. Men were led and controlled by him because they wanted to be, for they felt that their interests were safe in his hands. In spirit he was unpretentious, in manner, kind, approachable, affable.

"As a preacher and counselor he ranked among the first of his day. At one time he was considered one of the ablest, if not the ablest, preachers among our people in Virginia. His preaching displayed strong feelings, sound judgment and a high order of spiritual life. He was regarded both as an expounder and exhorter, and was peculiarly effective in exhortation. Men of all classes,—the high and the low, the learned and the unlearned, the white and the black,—all hung upon his words as if by enchantment, while no preaching had less of the theatrical than his. He held an assembly in a 'spell.' He was always clear, easy to understand, never ventured beyond his depth. He dealt with large thoughts and difficult questions, it is true, but did it in a simple way, and never attempted to tell more about a question than he knew. He was largely illustrative, and his illustrations well chosen and aptly put.

"As a man of conviction he was strong. His deep conviction of duty and conscientiousness moulded his life and made his a very decided but rounded-out character, and made him a man of position and courage, with considerable executive ability. Charitable to weaknesses and respectful to the opinions of others, he always showed his colors. He regarded not the wooings of favor nor the grounds of fear. It was duty first and last. His motto was to do what he believed to be right, trusting God for results."

His body lies peacefully beside his wife, who preceded him about five years, in the Mill Creek cemetery.

Information for this ketch by a grandson, Isaac S. Long, of India.

JACOB S. SNYDER

December 14, 1819—April 15, 1909.

Born in Fayette County, Pa. Little is known of his parentage. His father was a merchant, conducting a department store, a man of splendid business qualities and good standing in the community. Under this training Jacob received those lessons of frugality, faithfulness to trust and care in business that made his life such a marked success as a man of affairs. His education was limited, but native ability readily responded to his endeavors and he became a leader in the community.

He remained under the parental roof until May 2, 1844,

when he married Anna Secrist. By this union one daughter and two sons were born, but none survived him. His wife dying Feb. 18, 1859, on Oct. 7, 1860, he married Maria Connell, and to them were born one son and two daughters. The second wife dying June 13, 1895, he married Mary Jane Childs, who also died before him. But one daughter, Mrs. Annie C. Coleman, survived him.

Brother Snyder was very successful in business, and the secret of it lay in his ability to master details while still grasping and directing the entire undertaking before him. He would have been successful had very large business interests fallen into his hands to direct. Whatever he did he did with his might, and he must succeed or know why.

In 1845 he and his wife joined the Church of the Brethren; and for a layman he was as active as was expected of one in those days. On May 24, 1862, he was called to the ministry. This opened a new field for diligence, and though feeling he was not gifted for the place he set out to do the best he could and gained for himself no small reputation as an able, faithful minister of the Gospel. In 1867 he moved to Iowa, locating near Brooklyn. This was a field of large opportunities, and Brother Snyder threw his best efforts into church work. Sunday-school must be pushed, the church must be developed, souls must be saved and nurtured in Christ Jesus. In 1872 he was ordained bishop and given the oversight of the congregation in which he lived. In this widest possible field he labored earnestly for the glory of God. No loud pretensions, but words simply and fitly spoken fell from his lips, as in public or private life he did what he could for the Master. He was Writing Clerk of Middle Iowa District for seventeen years and its Treasurer for twenty years. He also served as Moderator and a number of times represented his District at Annual Meeting.

Loyal to the Word and faithful in church discipline, yet he had a way of speaking the kind word at the right time, inspiring the young and directing the old, that proved him well fitted for his high calling. Few men were more whole-souled in service than he; few were more willing to make their convictions secondary to the majority. If wrong he

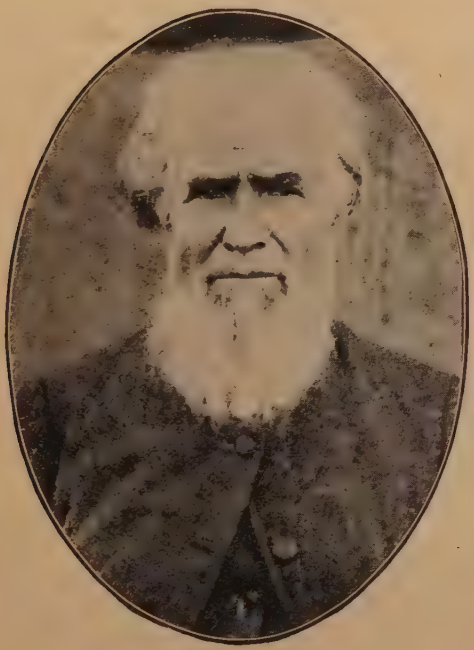
made it right in that whole-hearted way that always secured for him a still larger circle of friends. If he believed he was right, opposition had little effect on him. On he would press, knowing that right finally prevails. Business was business with him; but he worked at his religion, too, in a businesslike manner. The Middle District of Iowa Old Folks' Home is in part a monument of his special thought, prayer and liberality. Other institutions, like the General Mission Board and our educational institutions, received a portion of his large-heartedness.

The District in which he lived appreciated his labors, for in the history which was prepared by order of the Annual Meeting the following was caused to be published: "In behalf of the District of Iowa, the committee wishes hereby to record the fact and express the gratitude of the District to Eld. J. S. Snyder, of Brooklyn, Iowa, by whose faithfulness this publication is made possible."

Brother Snyder had an abiding interest and tender consideration for the young. He took up their problems and helped them solve them. He urged them to be careful of the company they kept. He exhorted them to select carefully their life companions, settling first church relationship and after that marriage. He even urged the young sisters to avoid the young man who was a member of a secret society, unless he quit it. Thus would he enter in his fatherly way into the very heart and life of those about him and help them to live better and do better.

His last years were spent in retirement at Pasadena, Cal., where, after a brief illness from pneumonia, he passed away and was buried in the Brooklyn (Iowa) cemetery in the midst of the scenes where he had labored longest.

Information for this sketch supplied by Bishop John Zuck, Clarence, Iowa.



HENRY GARST

Jan. 14, 1820—Dec. 27, 1898.

Among the leaders who labored faithfully for the Master's cause in the South Elder Henry Garst was among the foremost of his colaborers. He was born near Salem, Va. His father, Frederick Garst, moved with his family to Indiana, in 1835, and located near Logansport, that State. Two years later another move was made, and this took the Garst family to Tennessee, where they located near what is now known as Limestone, a station on the Southern Railway, and in the territory of the Limestone church.

Brother Henry Garst was united in marriage to Mary

Bowman Nov. 23, 1841. Five children blessed this union, four of whom are still living. Soon after their marriage the young couple united with the Church of the Brethren, for which they lived and labored until the Lord took them. He was elected to the deacon's office in 1845 at the Knob Creek church, and filled the office faithfully until he was called to the ministry in 1859. Prior to this he moved to Sullivan County, Tenn., and located on a farm a few miles from Blountville.

About 1861 he was ordained an elder. This position he filled faithfully all through the rest of his life. He believed in pastoral visit long before the Conference made it obligatory for elders and ministers to visit the members. He made regular monthly visits to all the organized churches in the District, and during the Civil War he devoted his entire time to the ministry, visiting the entire membership of the State District, which then comprised North Carolina, Tennessee, and parts of Virginia and Kentucky. After his ordination and during the active years of his life he was called upon to assist in the consideration of all important matters coming before the church for settlement. He assisted in the ordination of every elder in the State District during his active labors in the eldership.

Elder Garst was a born leader, and eternity alone will reveal the good his labors have been and still are to the advancement of the cause of Christ in the "Great Southland." He was cotemporary with Elder Joseph Wine, both serving at the same time as elders in the Pleasant Hill congregation from 1866 until the close of his life. Many visits these two brethren made to the churches and membership across the mountains into the adjoining States. He represented the State District twice on the Standing Committee.

When Brother James R. Gish came to Tennessee, in 1865, in the interest of the church and the John Bowmanites, Brother Garst labored zealously to effect a union, and the result was that Brother Gish carried with him to the Annual Conference a petition asking that a committee be appointed to effect, if possible, an agreement for union. The commit-

tee was granted. the difficulty was harmoniously settled, and a union effected.

Brother Henry was among the ablest doctrinal preachers of his time. He made full proof of his ministry, and during the fearful and devasting years of the Civil War he ably and faithfully defended the church on all important questions. His life and example should inspire us all to greater efforts in the Master's cause.

In his later years he was a great sufferer from rheumatism. He bore his sufferings patiently until he was called to his eternal rest. We have every reason to believe that his soul was borne on "angel wings to the glory world." May we be imitators of him so far as he followed Christ.

Samuel H. Garst, Blountville, Tenn.

The Instinct for Souls.

"'He that winneth souls is wise;' and said the apostle, 'We persuade men.' . . . What a noble ambition it is, to obtain a purchase over men's minds and affections, for the purpose of elevating their character, of enlarging their understanding, and of soothing their griefs and irritations; of making temporal the way and path to things eternal, and things SEEN the glasses and windows through which they obtain a vision of the things UNSEEN; to carry them out and forth from a life of sense to a life of faith; to win them from the love of the world to the love of Christ;—surely this is the vocation of the preacher, and this may not inaptly be described as the instinct of souls; an instinct perhaps not very prevalent just now, perhaps only faintly realized, but an instinct which has wrought in some men, and in some ages, like a passion of Jesus, the passion of Paul, and which has been the passion of many of the more wonderful of the humble, obscure men, who lived and died, and made no sign which the great world regarded; but who, nevertheless, felt that wonderful instinct, the instinct for souls."—Hood in "Vocation of the Preacher."

DAVID LONG

January 29, 1820—January 23, 1897.

Born near Hagerstown, Washington County, Md., son of Joseph and Nancy Rowland Long. His grandfather, Isaac Long, was one of three brothers who came from Germany, Isaac locating in the vicinity of where David was born. David's education, for the want of opportunity for something better and the need of his labor on the farm when the weather would permit, was very limited. But he thirsted for knowledge, secured a dictionary, noted words used by others and studied their meaning, and in this way learned to express his thoughts with clearness.

In 1841 he was married to Mary Reichard, and by this union six sons and six daughters were born. Four of the sons and three of the sons-in-law were ministers in the Church of the Brethren.

Joseph Long, in the prime of his life, was a well-to-do man, and when David wished to begin for himself gave him $3,000, expecting to do the same with the other children when they reached their majority. But reverses came and he died insolvent. David was much distressed over his father's losses, and in love for his brothers and sisters voluntarily distributed his $3,000 equally with them. His large-heartedness was shown at another time when he went to a sale of slaves in the neighborhood and set all free that he purchased. During the Civil War his home was in the path of both the Northern and Southern Armies. At one time his yard was full of soldiers in blue, and shortly after soldiers in grey. Often members of the Brethren fleeing from before the advance of an army took refuge in his home, and several times David himself had to go into hiding to avoid being pressed into army service. During these troublesome times he lost much property.

In 1843 he united with the Church of the Brethren. Soon after he was elected deacon. His parents were devout Christians, and David threw his heart into the service he loved so much. He became a close student and rarely sat down to rest that he did not take up a book to read. When thirty years old he was called to the ministry, and at about fifty ordained bishop. He was given the oversight of the Manor congregation soon after his ordination and continued its bishop until his death. Not only did his work in the ministry have a large influence, but perhaps not another minister in easy reach was called upon to solemnize more marriages and preach more funerals. His influence was marked in his own State District. He assisted in organizing a number of congregations and dedicated many churchhouses. As Moderator of District Meetings, as adviser in the intricate problems that confronted the church, none was better than he and none more sought after. He was chairman of the Committee of Arrangements for Annual Conference of 1890,

and an important factor in its success. Repeatedly he was sent to represent his District on Standing Committee at General Conference. Here his good judgment again was noted and used. On important church committees he was often called to serve. He was colaborer on committee work with such leaders as D. P. Sayler, Ephraim Stoner, D. F. Stauffer, B. F. Moomaw and R. H. Miller.

Brother D. F. Stauffer wrote thus of him after his death: "He endeared himself to all he met because of his strict adherence to that which he knew was right. He possessed sound judgment but used it in a very humble manner."

Brother Long in the pulpit had a power peculiarly his own. A close student of facts, a careful observer of every-day affairs, understanding human nature intuitively, he presented his messages in what seemed a very ordinary manner and yet the hearer was conscious of great power. The pulpit was indeed the wall on which he stood between God and his congregation, and he sought to warn men everywhere and at all times to flee the danger they were in. In this high ideal he had no use for any form of levity when before his audience. He even felt it wrong to create laughter at such a time.

As a bishop in the church, while greatly loved, he endured much unjust censure because he was straightforward in dealing with every one and everything. He called sin by its true name and every kind of it was rebuked so directly that it often hurt. He was no compromise at any time. With all this, none was more gentle to the penitent and more ready to give and take counsel than he.

La Grippe took hold of him in the winter of 1897, and before his friends really were aware he had gone to meet his Lord whom he had loved so fervently and served so faithfully. In the Manor cemetery, to which place he so often had led others in the sad hour of bereavement, gentle hands laid his body to rest.

Information for this sketch supplied by his son, Bishop J. A. Long, York, Pa.

MADISON M. BOWMAN

March 19, 1820—June 19, 1862.

Elder Madison M. Bowman first saw the light on the noted waters of Boone Creek, Washington County, Tenn., in the vicinity of the famous "Boone tree," where Daniel Boone "killed a bar" before civilization shed any light on these lovely valleys and hills, and in the same section where the first settlers erected Bean's cabin.

Brother Bowman's father settled upon one of the most fertile and lovely portions of that section, and reared a large and influential family who were early trained around the family hearthstone, that "the fear of the Lord is the beginning of wisdom." And as one by one they went from the parental roof, they set to their seal that they were servants of the Great King and knew where to find the mercy seat. At about the age of nineteen he was called to the ministry by the church of his choice. He married Isabell Campbell, a member of an influential family of his neighborhood, with whom he lived happily until the Lord said "It is enough; come up higher."

Brother Bowman was a miller by trade and erected on the Holston River in Sullivan County, Tenn., one of the most noted flouring and sawmills in the county at that date, completely revolutionizing milling as then practiced. He introduced cast-iron water wheels, known then as central discharge, or turbine wheels. They were only three and a half feet in circumference, and those same wheels are yet doing as good service as ever even though Mr. Sanders, his son-in-law, has added the roller or patent process.

Father Bowman fell asleep while the reapers of his grain were bathed in the sweat of harvesting; the summons came to them that another harvest was being gathered, and soon the weary wheels of life stood still.

Elder Bowman was endowed with superior natural ability, a man of fine appearance in the sacred desk, a good reasoner, easy declaimer, forceful and ready, a great historian, both ancient and modern, a fearless defender of the doctrines of the church of his choice, yet he was a broad-minded minister of the Gospel. Not infrequently he was called to assist other ministers in his neighborhood in their protracted meetings, and his efforts were a high order of preaching, with much and lasting good as the result. The writer remembers Father Bowman called to preach at a popular hour at Bond's Camp Ground where the hosts of Methodism at that day made their annual meeting. The text was, "In my father's house are many mansions." The sermon made a very profound impression for good. Many warm words were given him on that occasion.

We believe the world to be better by our dear ones having lived and acted well their part. His going away in the zenith of his "sun" gives to all an earnest of the uncertain tenure here.—**W. F. Yoakley.**

ABRAHAM HARLEY CASSEL

September 21, 1820—April 23, 1908.

Born on his father's farm in Montgomery County, Pa. He was eldest son of Yelles and Polly Harley Cassel. His mother was a granddaughter of Christopher Sower and Peter Becker, the latter being the first bishop of the Church of the Brethren in America. Abraham's parents were illiterate Pennsylvania Germans. His father thought it a sin to acquire any learning, and sought to stamp out such a desire in his children. He succeeded in all but Abraham. With such obstacles even early in life his inquiring mind pressed forward, anyhow. His sister taught him to spell; with a

small picture book he learned to read; his Uncle George showed him how to shape a feather for a pen so that he might write. He was permitted to have but six weeks' schooling during his youth; yet his success as a historian was such that culture and learning in both Europe and America sought his home to gather knowledge to be found nowhere else.

When twenty he began to teach school, and made it a success. On April 1, 1843, he was married to Elizabeth Rhodes, and eight children blessed their home.

But interest settles around his wonderful library. The great banks of books,—books everywhere,—was a surprise to every one who visited his home. From childhood he had been saving all the books, pamphlets and papers he could secure and placed them methodically in his library. When finances were meager in the early part of his life he and his wife would save everywhere else, but it was not uncommon for them to pay one hundred dollars for a rare volume. Thus it was that almanacs as far back as 1714, and running through the years,—over a thousand different copies,—colonial records, early newspapers, pamphlets, and rare and valuable Bibles found their way into his library. His collection of titles on Sunday-school literature for Europe and America numbered 50,000. He had a copy of the small book published by Johann Werner in 1546, intended for use in Sunday-school nearly two and one-half centuries before Raikes' work began. Complete editions of Franklin, Saur, Ephrata and other yearly publications; a hundred English grammars older than Lindley Murray,—all these were among the rare features of his wonderful library.

Hither men of letters came from every part of the world in quest of information not to be found anywhere else. Professors, students, authors, editors, men of title and wealth, spent hours or days in his library. Here Whittier, a personal friend, gathered the material for the poem, "The Pennsylvania Pilgrim." Governors with literary tastes, and many others, were glad to have Brother Cassel on their list of friends. He was a most honored member of the Pennsylvania Historical Society. Of him it was published: "No

literary interest or scholastic institution in our region is as widely known as Cassel's library. No man in literature or antiquities is so much sought by strangers as its owner. The work accomplished by him is the chief glory of our section and commonwealth. He is one of our greatest men. He is self-taught; the pleasures yielded him by his books are to him a perennial joy, which he delights to share with his friends and visitors. His broad, altruistic spirit, seeming to enlarge with advancing years, charms all who come within its influence."

To the Church of the Brethren Brother Cassel rendered an untold service that will simply increase in value as her future generations come and go. Had it not been for his untiring, self-sacrificing efforts in searching and preserving scanty records in those early days, when men were too busy doing really great things to keep record, today she would know little of her origin, early struggles, and the men who builded better than they knew. Ignorance would be bolder and formalism would be sterner were it not that Brother Cassel snatched from oblivion the record of founders of the church, broad in culture, learned men, men who influenced rulers, men who sought vital Christianity; not in forms but in that heavenly spirit of which the form was but an earthly expression. The possibilities of church history, national history, and for that matter diversified lines of historical events, came through him.

Juniata College, at Huntingdon, Pa., was entrusted with this rare treasure. A few years ago the institution built a splendid library building, with the express purpose of preserving for the church of the future valuable records, and into its fireproof alcoves this famous library has been placed.

Brother Cassel lost his eyesight in his closing years, but his fine Christian spirit was not disturbed by so great a misfortune. In him was the same devotion which he admired so much in the lines of Alexander Mack:

"Now unto Jesus I will go,
Who died for me as mortals die;
And found for me, through pain and woe,

A place, a refuge in the sky.
He has for me a better house
In store prepared, above the clouds."

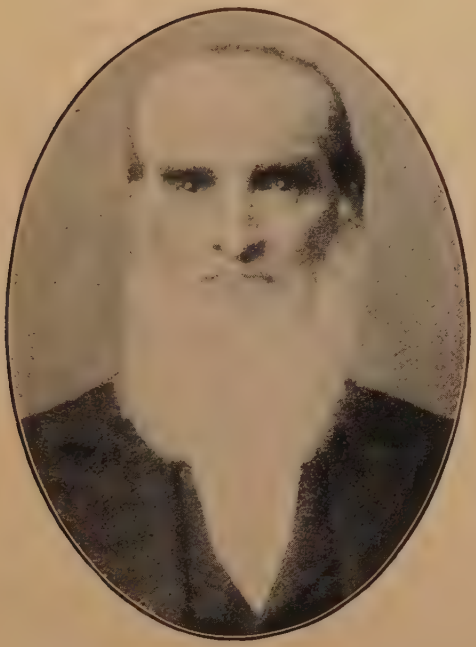
In his day he was a leader of the leaders of the church. Especially on points of doctrine was his evidence usually final. And when the end did come they laid him gently to rest in the Kleins burying ground, a family cemetery, where he rests among his kindred and friends.

Information for this sketch by Mrs. Elizabeth Rosenberger, Covington, Ohio.

An Acrostic.

"Alone he started at the break of day,
Before the stars had set, and ere the sun
Rose o'er the hill-tops, to make plain the way
And, wearied oft, he stopped and asked each one,
'Had aught been heard of where his treasure lay?'
At which the heedless, laughing, answered, 'Nay';
Men, sordid, said, ''Twere better to have done
His search wherein no profit could be won.
Cheered by fond memories of men long dead,
At last, in garrets where the spiders wove,
Secure he found the 'Christoph Saur,' he sought,
So, while the twilight gathers 'round his head,
Each hour more precious grows his treasure trove,
Like joys by some hard self-denial bought."

By Mr. Pennypacker in "Perkiomen Region."



SAMUEL A. FIKE

December 22, 1820—May 7, 1905.

Born in Fayette County, Pa. One must go back five generations to find that this family of Fikes came from Hanover, Germany, and there it is learned that the great-grandfather was a weaver by trade. The grandfather, through the holy example of his faithful wife, joined the Church of the Brethren. Peter, the father of Samuel, was the youngest of five sons. He gave his entire life to the service of the Master in the Brethren church. He married Magdalena Arnold, of Burlington, W. Va. God blessed their home with four sons and six daughters. The family is strikingly unique

in that three of the sons were ministers and the fourth a deacon. In fact, from this marriage alone has proceeded, thus far, twenty ministers.

Samuel was the eldest son and the second child. He availed himself of what country school advantages were afforded him in the county where he lived, and grew to manhood on the farm. When twenty-three years old he was married to Rachael Snyder. The following October he united with the Church of the Brethren and a few weeks later was called to the deacon's office. In 1854 Samuel and his family moved to Eglon, W. Va., and with his father, who had preceded him a few months, became pioneer settlers and first workers of the church in those parts. In 1856 Brother John Kline made a visit to this settlement, held an election for minister, and the lot fell upon Samuel. In 1861 he was ordained and placed in charge of the congregation, now called the German Settlement, and retained the oversight until his death—forty-four years of faithful service for the Master. In this time he preached 263 funerals, solemnized 184 marriages, and baptized 207 applicants for membership. He served twice on the Standing Committee of General Conference. He was permitted to assist in the organization of many congregations through West Virginia; for his soul would become stirred as he heard the loud calls for the Bread of Life, and astride his faithful horse he would go forth in long journeys, preaching a few sermons here and there as the opportunity afforded and the Lord gave him utterance. The attachment between Samuel and his horse, "Bill," seemed very great. On one occasion while Samuel was preaching Bill became untied and started for home. Apparently missing his master he returned and met him.

Samuel's fatherly disposition well fitted him for the office of "bishop and shepherd of souls," and he usually had the care of three or four congregations. From 1865 to the time of his death he was glad to have his younger brother, Aaron Fike, join him in looking after the interests of the home congregation. Grown people learned to love him and looked for his coming; but he was a favorite among the children. He was able to be a child in conversation with the chil-

dren, and thus he held them by a cord that never broke. By his first wife he had twelve children. Jonas, Tobias, and John are bishops, while Levi and Peter are deacons.

Brother Fike was given a strong physique and could stand hardness as few men can. He tired little in the long rides and lonely journeys through the wilds of West Virginia. His mind was vigorous and his delivery remarkably demonstrative. With no thought of offense, but rather to be more comfortable and better able to present the Word with all the power within him, he would, while preaching, pull off his coat and vest and lay them on the table before him. Forgetting that his watch was in the vest pocket before him on one occasion he brought his fist down so hard on the timepiece that he destroyed it. His brethren called him the "son of thunder," so fearless and so earnest was he.

Brother Fike's labors were largely frontier work, and District Meetings, when held, lacked that formality that later they took. The brethren would meet, talk matters over, reach a conclusion, and that was all there was to it. There were no officers, no records. Each one moderated himself.

But the beginning of his ministry was not thus. He lived in a time when ministers depended upon the Spirit to move them and fill them. His first text was Luke 1: 6. He spoke a few moments and sat down and began to weep. Some were disposed to criticise the effort of the young minister, but the Lord gave him courage and the failure was the beginning of a success that every one rejoiced in later in life. While he was blessed with some earthly possessions, he held them as though they were not his own. His life was really absorbed in another kingdom and for a brighter glory than earth could give. His manner of living was simple, his temper so even that his children say they never saw him angry, his influence the noblest, and the large congregation of believers that gathered around him and came under his spiritual care is the best monument that could be erected for our brother. His body rests in the Maple Spring cemetery.

Information for this sketch supplied by Bishop Emra T. Fike, of Eglon, W. Va.

DANIEL THOMAS

June 20, 1821—October 10, 1868.

Elder Daniel Thomas was born near Harrisonburg, Va., where he spent his earlier life in farm work with his father and in getting an education such as the common schools of his day afforded. Judging from his intellectual attainments he must have made the best possible use of his school-days. But his active, vigorous mind was not satisfied with the meager educational advantages afforded and he eagerly sought and appropriated the information to be gained by reading. He was a great reader and readily assimilated and used to the best advantage the information gained.

His father's name was John Thomas. He was married to Susanah Miller, and to them were born six children. Jacob, the second son, is well known throughout the Valley of Virginia, and John, the youngest, moved to the South English church in Iowa. Like his brother he was a minister of ability and spent much of his time in the work of the Master.

September 28, 1843, Brother Thomas married Elizabeth Bowman, and a year later they united with the Church of the Brethren. Eight children were born to them, seven of whom survived the father. The aged mother is still living with her son Daniel at Bridgewater, Va., and is approaching fourscore and ten years. Feeling deeply the loss of a noble father, taken away in his greatest usefulness, the children rejoice in the wise counsel and saintly advice of this mother in Israel.

Soon after they were married the young couple moved to Beaver Creek, Va., where they made their home. Here they heard the call to give their hearts to the Lord and were baptized in the stream in which, afterward, many were buried in baptism and arose from the watery grave to walk in new-

ness of life, influenced to take the important step, through the preaching of Brother Thomas.

Thomas is a name traced to Welsh ancestry, but affiliation and marriage have identified this part of the family with the German element and it is so regarded.

He was called to the deacon's office about 1847, and to the ministry in 1850, and ordained to the bishopric Dec. 5, 1862. His life in the ministry was an active one. No duty seemed too great. The mission fields of the Virginias bear evidence of his earnest work and untiring zeal. His simple life and humble spirit, with his wonderful grasp of the Scriptures and his delivery of the message, won those who at the first doubted his ability, and all went from his meetings deeply impressed and meditating upon what they had heard. He was a man "mighty in word and doctrine." He was kind-hearted and genial and usually had a smile on his countenance. It was his rule to close his arguments with an earnest exhortation. Thus every sermon he preached was an invitation to sinners to turn to Christ.

One of the interesting incidents of his ministry was his controversy with Rev. Isaac Soule, a minister of the Methodist church, on baptism. They discussed the subject on alternate dates, on Sunday, several weeks apart. This continued for some time. After the discussion had proceeded for a while, Elder Thomas, in presenting his argument on the subject, referred to John Wesley's position. This statement Mr. Soule denied and said that it could not be proven. When the time came for Elder Thomas to make good the assertion previously made, he had the proof in the volume of Wesley's Journal, a copy of which he had procured. It is interesting to note that Mr. Soule was not present to hear it, but report has it that he sent another to take notes of what was said. (The matter referred to is under date of May 5, 1736, page 24 of the Journal.) This of course ended the discussion.

Brother Thomas' work was not confined to his home field. He traveled in Maryland, Pennsylvania, and even penetrated Ohio on horseback, Elder John Kline being his traveling companion on several occasions. He served on the Standing

Committee three times consecutively and was a wise counsellor.

In all his work he enjoyed the hearty coöperation and help of his faithful wife. She was in the fullest sense of the word a helpmeet to him. She never complained, but bore cheerfully the burdens of the home life while the husband was preaching the Gospel of Truth.

In the prime of his life he was taken away—just when he was the most needed by the church and his family. So it seems to us from our human standpoint. He was ill but a short time. With Elder Jacob Thomas he was to go on a preaching tour. When time for starting came he was unable to go, but urged his brother to go on the mission. Before the latter's return Daniel had passed into eternity, and Jacob returned to find his brother laid at rest in the tomb. He lived the life of a righteous man and a faithful worker for the Lord, and when the call came it found him ready to die "the death of the righteous."

Information for this sketch furnished by Elder Daniel Hays, Broadway, Va.

Hopefully Waiting for Father's Explanation.

"It is for us, in reverent submission, to say, 'Even so, Father, for so it seemed good in thy sight,' and to wait for the reason of the stroke, until the time when from the mouth of every sepulcher the great stone shall be rolled away. . . . Yet nature will have its way, and all the human within us groans in spirit, as beside the cave in Bethany the Divine-human groaned before us—

"'So good, so kind, and he is gone,'
"'Vale, vale in aeternum vale!'

Nay, thanks be to God, the 'in aeternum' is erased from our farewells by the glad hope of the Gospel. Brothers in the same faith, and holding fast the beginning of our confidence, we shall meet again."—W. Morley Punshon.

JOHN WISE

May 18, 1822—June 26, 1909.

Born in Washington County, Pa. He was the youngest son of a large family, whose grandfather came from Schwarzenau, Germany. His parents were godly people and reared their children in the nurture and admonition of the Lord. On his mother's side the grandparents also were members of the Brethren church. John made use of the opportunities afforded him for an education, and at seventeen was teaching public school. During his life he taught thirty-two times, showing clearly that he was a successful teacher. He had a remarkable memory and it served him

to the last. Even in his old days he could rise before an audince and read a chapter from the Bible without the Book.

On Feb. 27, 1847, he was united in marriage to Nancy Grable, who was his companion and fellow-helper for fifty-three years of life's journey. To them were born six sons and four daughters. In December, 1867, the family moved to Iowa, and later to Conway Springs, Kans., where Brother Wise spent the most of his days. Aside from school-teaching he engaged in farming, but devoted so much of his time to church work that he did not make a success of farming and died a poor man.

But few were richer in good works than Brother Wise. When but twenty, and living in the Ten Mile congregation of western Pennsylvania, he united with the church. He was the first single member in that congregation. Brother James Quinter had the care of the membership and at this time a great revival was on. There were over fifty accessions to the church. Among the number was Brother Wise's sister. All through life Brother Wise was an aggressive man, and the day he was baptized he began that forward march in the work of the kingdom; for he was no sooner out of the water than he sought others to follow Christ as he had done. October 18, 1843, he was called to the ministry. He showed himself a workman who knew how to handle the sword of the Spirit; he was faithful in dividing the Word and sent it home to his hearers with profound effect. Eleven years to the day afterwards he was ordained bishop and was permitted to serve the church well in that capacity for fifty-five years. His labors were not confined to the congregations in which he lived and where he was honored by those around him, but were Brotherhood-wide. He attended his first Annual Meeting in York County, Pa., in 1844, after riding on horseback 220 miles across the Alleghanies to be present. Then, sixty-four years after, at Des Moines, Iowa, in 1908, he attended his last Conference. In the meantime he attended forty General Conferences, represented his District twenty-seven times on Standing Committee, served as Moderator in 1885, and fifteen times as Reading Clerk. He was especially adapted to this latter position

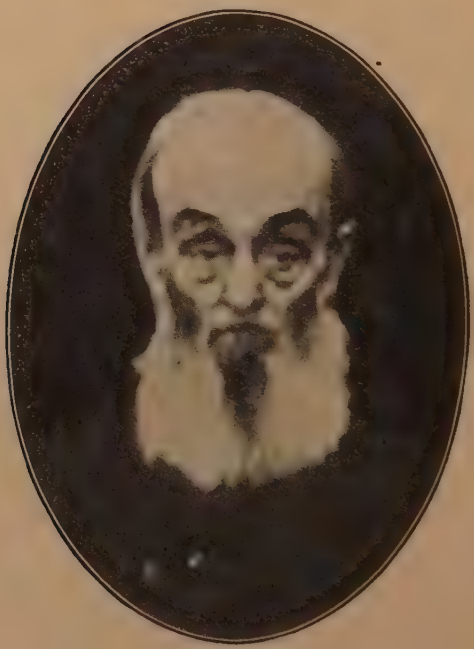
because of his splendid voice, which could be heard perhaps farther than any of his brethren. In addition to this he was sent on much committee work, which was, a number of times, very important. He was on the committee to Tennessee, appointed in 1866, that considered the disowning of Bishop John A. Bowman and receiving all the members he had baptized, into the church without rebaptism. He, with Brother Ruple, in 1881 was sent to confer with the River Brethren in Canada about uniting these two bodies. He was on the committee to Berlin, Pa., when the H. R. Holsinger difficulty was being dealt with.

In many ways he was a leader of the leaders in the church. It was he who presented to Conference in 1858 the first request to have a General Mission Board, so as to have a more united missionary effort. The paper was returned, but Brother Wise was not silent. He interested three congregations in his own District, and with Brother T. J. Brown he was sent out on an evangelistic tour. He originated the paper that granted Districts the right to hold ministerial meetings. He was a whole-souled Sunday-school man and pleaded for them when others were fearful. In 1886, when dedicating the churchhouse at Conway Springs, he said, "I do not want any of the members to SEND their children to Sunday-school. I want you to BRING them."

In the pulpit he was especially gifted. He had a full, resonant voice, fine language and a good command of suitable words to express his thought with force. As a debater he was clear-cut and a strong man to oppose. He was not so much of a revivalist as an expounder of the truth. His familiarity with the Book, and his close analysis, made him a splendid preacher of doctrine.

A few years before the close of life he lost his eyesight. This cut him off from the world about him, but drew him nearer to his Master, whom he so dearly adored. He spent his winters in the Old Folks' Home at Darlow, Kans., and his summer months with his son at Conway Springs, Kans. His last days were his best because of his close fellowship with the Father, whom he loved so well.

His body rests in God's acre at Conway Springs, Kans.



JOSEPH WINE

Feb. 14, 1823—Nov. 3, 1903.

The subject of this biographical sketch was born in Shenandoah County, Va., near Moore's Store. When the boy, Joseph, was fifteen years old his father, Christian Wine, moved to Washington County, Tenn., and located on Cedar Creek. The old home is still in a good state of preservation and is now occupied by a younger brother. Younger in life he chose as his occupation mechanical work which he followed with success while he lived.

He was married to Susanah Krouse Aug. 27, 1846. At about the age of thirty he was brought under conviction,

accepted Christ as his Savior and united with the Church of the Brethren. In 1863 he was called to the ministry and one year later was ordained to the eldership. He filled his office faithfully and in a very acceptable manner while he lived.

The hardships and privations he encountered, as bishop of the Pleasant Hill congregation during the Civil War, will be known only in the light of eternity's revelation. In those terrible days many times did he leave his devoted companion and only daughter and go on foot through the lines of both armies, carrying the glad message of salvation to hungry and starving souls in Virginia, North Carolina and Tennessee. I remember hearing my grandfather say that the only thing ever given him for his labors was a sheepskin donated by the sheriff of Scott County, Va., to be used to ride upon on his long horseback tours.

Brother Wine represented the State District on the Standing Committee at Broadway, Va., in 1879. He was a clear thinker and hence was a clear, pointed speaker. Both saint and sinner received a portion in due season. He, with his colaborer, Henry Garst, was sent to Brummitts Creek, N. C., to settle a church trouble. After the difficulty was amicably and pleasantly adjusted a series of meetings was held by the two elders jointly, and the power of God came upon them. Forty accepted Christ and were received into church fellowship. What a blessing if all committee work were followed by such results in these days!

The Lord blessed grandfather with health and strength all through life. When the call came to him, "It is enough, come up higher," he was ready and the closing of that day marked the closing of a life well spent. His body rests in the Pleasant Hill cemetery, from whence, among those beautiful oaks, in a hill overlooking the surounding country, it will come forth on the glad resurrection day.

Samuel H. Garst, Blountville, Tenn.

JACOB F. OLLER

Jan. 15, 1825—Jan. 30, 1897.

At the old home place, out on the farm, in the beautiful Cumberland Valley, not far from Waynesboro, Pa., was J. F. Oller born. His parents were Germans, his father a Catholic, his mother of Brethren parentage. He early entered the public school, and in his teens was a schoolteacher at the same place. Next he became a clerk in a dry goods store, and soon partner—an energetic partner.

The young Quincy storekeeper often asked his customers questions concerning religion, which they wondered at. But when one Sunday he requested baptism, all understood.

All the days of his life he had been associated with members of the Church of the Brethren, as well as with people of his father's faith. There was no series of meetings. In the light of the Bible he decided his church affiliation.

Not long after uniting with the church of his choice he attended a revival meeting in a neighbor church. Such meetings were often boisterous in those days. He was called upon to pray, and did so. This was rather the unusual, and resulted in a question at the next council meeting. Is a brother justified in taking part at a meeting which is not conducted in harmony with his convictions? That was the question, and the kindly way in which he received advice, his readiness to ask pardon of any who felt themselves aggrieved, and yet frankly maintaining that it is fitting to pray anywhere, showed clearly a good spirit. Not long after that an election was held in the Antietam church, and Brother Oller was called to the ministry. The incident from the human side may have had much to do with the choice, but that the call was from God his after life clearly showed.

From this day there began in him what was so remarkably developed in the lives of many Brethren the last century; that is, a double life of active service, a successful business and a successful ministry, the one running parallel with the other, and each giving the other that rest and change which is so essential to a strenuous life.

Moving from Quincy to Waynesboro the sphere of his opportunity was greatly increased. When the firm of Geiser, Price & Co. was established, in 1866, the four partners were Daniel Geiser, Jacob F. Oller, Benjamin E. Price and Josiah Fahrney. They were all members of the Brethren church except the first. After a time the name was changed to the Geiser Manufacturing Company. J. F. Oller was secretary and treasurer. In this position he developed a business capacity that was a credit to himself, a joy to the church, and a matter of pride to the town. While he delighted in doing big business, neither he nor his company ever made a financial obligation they could not meet. After some years he became president of the company, but presently resigned, that he might have more time for the church. His person-

ality had much to do with the personality of the Geiser Company. There was never a strike for higher wages. Of the 800 employees most are Christians, many hold stock in the company, and many own the homes they live in.

Greater than the business life was the religious life of our brother. Early in his long ministry of forty-one years and six months he had the unspeakable joy of baptizing his own mother. Most of his brothers and all the members of his own family he saw come into the fold. When in 1875 he started the Sunday-school in Waynesboro, some doubted, but he worked patiently till all were with him, and now it is one of the best Sunday-schools in Franklin County. In 1876 the college in Huntingdon was established. Jacob F. Oller and Daniel F. Stouffer were among the directors, the only ones who continued from the first to the time of their death. In 1891 the special Bible term was begun in Juniata College, and to this Brother Oller, with an interested company of Bible students, went annually.

Following the death of Elder Jacob Price there was a difference of opinion as to who should succeed him. Some were for one and some for another. When it became apparent that a majority favored Brother Oller, he insisted that Brother D. P. Sayler be acting elder, lest any unfortunate feeling arise. After three years, at Brother Sayler's request, Brother Oller was made the elder of the congregation. From that day he was familiarly called Bishop Oller. He was always liberal towards the church, not only with respect to his time, but also in his money-gifts for her work. For education he gave liberally; to assist the poor he was always ready, and when a subscription paper was sent around praying to begin mission work in India, his name was first on the list. He loved his church with his whole heart, and his home was open to all, with its daily family prayers. He was whole-hearted and tender-hearted, enthusiastic and optimistic, enjoying his belief that the world is growing better.

He died in a Baltimore hospital. Burial day was cold and rainy, but the men stood for more than an hour in the rain and slush to do honor to the esteemed dead.

W. B. Stover of India.

ROBERT HENRY MILLER

June 7, 1825—March 8, 1892.

Among the talented leaders of the Church of the Brethren, during part of the last half of the nineteenth century, none held a higher place in the estimation of the people than Elder Robert H. Miller. His was a strong personality and he succeeded in impressing it upon those he came in contact with to the best possible advantage. His influence in the councils of the church was perhaps greater than that of any of his colaborers, and this was by no means local in its character. His work in the Annual Conference, his extended preaching, his many debates in defence of the principles

held by the church, his extensive committee activities and his editorial labors made him one of the best known and most highly respected men of his time. He was in the prime of his life and in the midst of his greatest activities when the unfortunate division came to the church. He took a prominent part for the church against every form of division.

An old saying has it, "Some men are born great while others have greatness thrust upon them," but the great mass of the human race suffers in neither direction. The common place is the common lot of humanity. The ten-talented men are rare in the world, so rare that when one is found he stands head and shoulders above his fellows and is placed in a class by himself.

If Robert Henry Miller were not a ten-talented man he came as near the measure in ability as did any of his fellow laborers. He was born in Shelby County, Ky., of poor but honest, industrious parents. When Robert was seven years old the family moved to Indiana and settled at Ladoga, Montgomery County. Here he received his early school training in an old log schoolhouse. His early life was strongly marked by a quiet, thoughtful, studious disposition. He loved his books and made them his constant companions. Instead of spending his vacations, as did many of his associates, in hunting, fishing and play he gave all his spare time to his books and studies. The habit of reading and making himself thoroughly acquainted with the subjects he investigated became a fixed characteristic of his life and made him one of the best-informed men of his time.

After the log schoolhouse and the home study and training he took a course at Waveland (Ind.) Academy. How long he remained in this institution of learning is not known, but he qualified himself to teach in the public schools. Later he studied law and became proficient in that line. He never practiced at the bar, but if he had followed that profession he would have been heard in the national councils and courts. He was in demand as a temperance and political speaker and achieved success in this calling. At nineteen he became seriously concerned as to the condition

of his soul and the impressions then received doubtless remained with him until he united with the church of his choice.

He was united in marriage with Sarah C. Harshbarger Nov. 9, 1846, and it was largely through the influence of this godly woman that Robert was led to examine the doctrines and principles of the church with which he afterwards united and to whose service he gave the best years of his life.

A fondness for debating and discussing the topics of the day manifested itself very early in the life of Brother Miller. He accepted and improved every possible opportunity to study and make himself proficient in the polemic art, and such was his success that in later years he became one of the ablest debaters in the church. Many times he stood, against able men, in defense of the doctrines of the Gospel as held and practiced by the church of his choice. In debate he was courteous and kind, but quick in repartee. On one occasion an opponent said to him, "Brother Miller, you are such a strict constructionist of the Scriptures." Quick as a flash came the answer, "I had rather be a strict constructionist than a latitudinarian."

In 1858, at the age of thirty-three, Robert united with the Church of the Brethren, and here his real life began. Six months later he was called to the ministry and at once entered upon the duties of his office. His advancement to the second degree of the ministry and his ordination to the bishopric followed in rapid succession, and in 1869 he served for the first time on the Standing Committee. Including his first service until his last, at Hagerstown, Md., in 1891, the year before his death, his name appears no fewer than thirteen times as a member of this most important Committee. During these years of active, strenuous work for the church he served on nearly fifty important committees appointed by the Conference to consider questions of deep interest to the church and to assist in settling difficulties in local congregations. At the Conference at Lanark, Ill., in 1880, he was appointed to serve on no fewer than nine different committees. He spent much of his time in this kind of work for a number of years. For a score of years no man in the church had

more to do with shaping its polity than Brother Miller. He served one term as Moderator and twice as Reading Clerk at Annual Conference, but his desire to take part in the discussion of questions coming before the Conference led him to say that he was not well fitted to serve as Moderator.

In 1881 Elder Miller was president of Ashland College and editor of the Gospel Preacher. Owing to the division in the church, Ashland College and the Gospel Preacher fell into the hands of the Progressive Brethren and Brother Miller resigned. He said in his farewell address: "We came here to try to help the brethren direct the paper and the college in the interests of the church, and in harmony with its established usages; we have always avowed these sentiments and labored for them. None can say that we have changed or withheld our views, but we have ever openly and honestly contended for the union and harmony of our Brotherhood on the basis of the Gospel, to be applied and carried out by the General Councils of the church. Though we lose our position as editor, we cannot in this day of trial turn away in the least from Annual Conference, our leading brethren and the established usages they endorse."

Teacher, preacher, debater, author, college president and farmer was this versatile man at different periods in his life, and in each of these callings he did his best. In 1876 appeared his first book, "The Doctrine of the Brethren Defended." It is a strong defense of the doctrines and principles held by the church and has led large numbers to a better understanding of the principles of the Gospel. For a third of a century it has been a standard book in the church. It enjoyed a large sale and a number of editions were printed and sold. The Miller and Somer debate was held in 1889, the last of his many discussions, and the only one published in book form. It had an extensive circulation, and several editions were published to meet the demand.

March 26, 1880, Brother Miller met with the greatest sorrow of his life in the death of his loving, devoted and faithful wife. Only a short time previous the pale rider had summoned a beloved son and daughter to the unseen land, and now came this last blow to augment the sorrow of a strick-

en heart. In these trying hours he turned to God for comfort and consolation and for strength to bear his burdens. Two years later he married Sister Emma Norris, of Maryland, and she became a faithful helpmate to him in all his labors.

For several years Robert's health had been impaired. In 1892 he came to Mount Morris to hold meetings, and there he preached his last sermon. He was stricken down, and in the home of Elder J. G. Royer he suffered for several weeks. His faithful wife hurried to his side. All that human skill and love could do proved of no avail. He died as he lived, the death of the righteous. One who was at his bedside during his triumphant death gives this touching account:

"In the sick chamber lay our dear brother, the sands of his life almost run. His wan, sunken features told of the suffering he had endured. Around his bedside stood his sorrow-stricken wife and a number of brethren and sisters, who felt that a wise counselor, a father in Israel, a faithful servant of God, a loving husband and father was leaving them. He requested that a season of prayer be had around his bedside. He indicated the position to be occupied by those present, and being asked if he had a scripture reading to suggest, after a moment's thought he gave these words: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' After prayer, to which he most heartily responded, he left messages for absent loved ones, and especially to his little boys who were so soon to be left fatherless. And then he composed himself and waited patiently for the end to come. He was ready and anxious to go home. As his feet were slipping o'er the brink, we heard the thrice-repeated prayer: 'Oh, that the Lord would come and take me,' and with these words upon his lips, the last he was ever to utter in this world, the Lord took him home. Such was the death of our beloved Robert H. Miller. A death like his must have inspired the prophet when he said: 'Let me die the death of the righteous, and let my last end be like his.'"

JACOB DIEHL TROSTLE

September 25, 1825—June 15, 1899.

Born on his father's farm near Gettysburg, Pennsylvania; the oldest child of five sons and two daughters of Michael and Susan Diehl Trostle. Parentage German: the father and his ancestors were Lutheran; the mother and hers, Church of the Brethren. She was a woman of unusually strong individuality; her piety manifested itself in the fact that all her children early united with the church of her choice and that four of her sons were chosen to the ministry and the two daughters were ministers' wives.

Jacob secured little education and later in life regretted it

very much. Hard work on the farm seems to have been his lot in early life. For some reason he learned the milling trade, but did not follow it in after-life. His strong, pious personality was felt every day and everywhere. Soon after starting out for himself he boarded a contractor with some helpers. He asked them to join him in family worship each morning, agreeing to pay all the men for the loss of time thus entailed. At settlement there was no claim, but thanks for receiving such blessed influence into their daily labors. In 1854 Brother Trostle moved his family upon a farm near Linganore, Md. Here he built for himself a good and happy home and enjoyed its blessings for thirty years. The attractions of the West were always alluring to him, and in 1884 the family moved to Dickinson County, Kans., where he resided till his death. He was a successful farmer, a congenial neighbor, a citizen of the highest type. While he was not an aggressive leader among men, every one regarded him most highly and his counsel was often sought.

Brother Trostle was from his youth quiet, thoughtful, and piously inclined. When but a child his simple faith prompted him to retire to seclusion and pray for a man, one he looked up to, and who on this occasion had become intoxicated. His pleading was overheard, told to the man when he became sober, and thus became effectual in reformation. At first Jacob united with the Church of God; later, in 1845, he joined the Church of the Brethren. It was natural for him not only to be good, but to do all the good he could, and his new life in Christ was a joyful service to him. In the Marsh Creek congregation, Pa., he was called to the ministry Feb. 8, 1851, and on Oct. 14, 1859, ordained and made first bishop of the Bush Creek congregation of Maryland, at which place he was then presiding. His labors reached out among the churches of Pennsylvania, Virginia, Tennessee, as well as Maryland. His evangelistic messages by the blessing of the Lord brought good results. After he located in Kansas his untiring efforts and zeal led him into every available place to hurry on the kingdom of heaven in the world. His activity in District and Annual Conferences was appreciated. He represented his District at Con-

ference several times and his words in those bodies were sound, helpful, and savored strongly of evangelism.

From a physical standpoint Brother Trostle was almost a giant. He was tall, well proportioned, muscular and blessed with the best of health. His voice was full, round and resonant, and his eyes revealed the tenderest of hearts within. A child felt at ease in his presence.

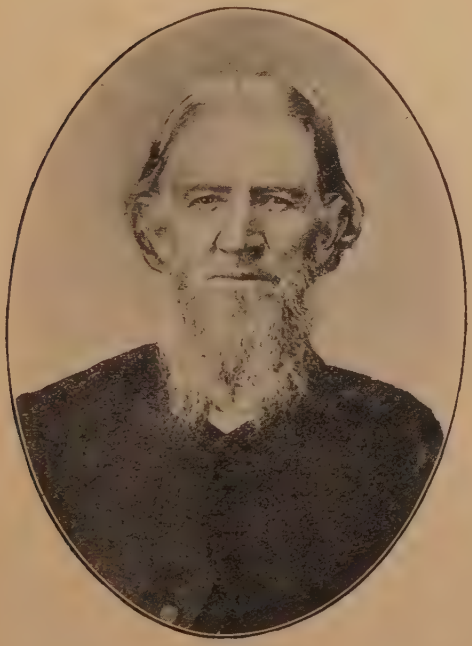
His messages bore the stamp of little culture; but what mattered it if he did not always use the best of English, his whole-hearted, soul-stirring effort pointed many a soul to the Lamb of God, and no better accomplishing can any follower of Jesus Christ desire. No hearer ever went from his audience without feeling the benediction of a godly man and having in his heart a wonderful message of love. His heart was full to overflowing with love for everybody. He traveled much among the churches, and who in the large circle of acquaintance did not wnt to entertain "our brother"?

He was a man of strong convictions. What he believed was right he stood for, not in the spirit of stubbornness but either to win the opposition or else to be shown he was wrong. He was more concerned about soul saving, however, than any technicality on point of teaching. In fact, the greatest power in the man was his wonderful love; that conquered all things for him.

Brother Trostle was united in marriage to Sister Sarah Pfoutz on Feb. 18, 1847. To them were born twelve children, seven of whom lived to reach maturity.

Dread cancer had taken hold of him. He suffered much and long. The last fifty-three days of his life he took no food and during that time suffered much. Yet he bore it all patiently to the end His body was laid to rest near Navarre, Kans., to await resurrection day.

Information for this sketch supplied by Bishop J. D. Haughtelin, Panora, Iowa.



JAMES RUFUS GISH

June 4, 1826—April 30, 1896.

In his day and generation no man among us figured more largely as a missionary than Elder James R. Gish, and it was while residing at Stuttgart, Ark., that he passed to his reward. For isolated points, and in sections of the country where the Gospel was seldom preached, he was indeed a typical missionary.

He was born in Roanoke County, Va., was raised on a farm and learned to endure the hardships common to that class of boys. He shirked no duty, nor did he look upon his lot in life as a hard one. He went about his work cheer-

fully, endeavored to look on the bright side of things, and did his utmost to make the very best possible out of life.

He seems never to have been idle and, while a young man, displayed rare genius as a carver in wood. One summer he undertook the carving of a cane. This he did at noon while his horses were eating. With a pocketknife he carved the cane full of animals, birds and reptiles, filling it from one end to the other. The designs were well executed, showing that the man had a talent for this kind of work, and that he was industrious and painstaking. This cane is carefully preserved among other curiosities in Mount Morris College. While yet in his teens, he gave evidence of the marvelous physical endurance so noticeable later in life. As a boy, he spent many a winter day on the fox chase among the mountains of Virginia. When his dog struck the fox trail, he would start on the run, and by cutting across ravines and rounding mountain points, could keep in touch with them for a whole day. Thus he would sometimes go for hours at a stretch, with no thought of slacking his pace until his fox was run into its den. All through life this persistency was characteristic of the man. He never gave up until he had attained the end in view.

His parents were devout members of the Church of the Brethren, and early instilled into his mind and heart a love for the church and God's people. His opportunities for an education were very limited, yet having a fine brain and being a keen observer he passed as a man of more than ordinary intelligence. Early in life he became a careful reader, made the Scriptures a special study, conversed much with men of broad information, and in time gained the reputation of being one of the best-informed men in the community.

In 1848 he was married to Barbara Kindig, who proved to be the right kind of a wife for a preacher. In the fall of the same year they emigrated, by private conveyance, to Woodford County, Ill., being six weeks on the road, and settled on Grand Prairie, where the city of Roanoke now stands. The country was then new, land was cheap, and Brother Gish was fortunate enough to secure some of the best of it,

thus laying the foundation for the splendid estate that he acquired later in life.

June 27, 1852, they united with the Brethren church, six others being baptized at the same time. This was practically the beginning of the church in Woodford County. Among the emigrants from Virginia there were five members, including his father and mother, and the eight baptized on the occasion made a group of thirteen. These were organized in the fall of the same year, and Brother Gish was elected to the ministry Oct. 23. He immediately began his preparation for the ministry, and in the course of a few years became a speaker of marked ability, especially along doctrinal lines. Under his preaching with the help of others called to the work, the little flock in Woodford County grew, and in time he, having been ordained to the eldership, found himself in charge of one of the strongest congregations in Southern Illinois. Two years after his call to the ministry he and Sister Gish made a trip to Virginia by private conveyance. The trip one way occupied six weeks, and they camped out every night. During this tour he did considerable preaching in the East, and some years after his return to Illinois gradually went into mission work, all at his own expense. Accompanied by his wife, he would visit churches and isolated points far and near, preaching the Gospel wherever he went. His wife was a fine singer, an ideal leader, and she conducted the song services while Brother Gish did the preaching. Wherever they went they were welcomed, and always knew just how to make themselves agreeable with all classes of people, rich and poor alike.

Every now and then Brother Gish would purchase a farm in some new locality, where there were a few members, and let some poor preacher have it on terms so he could pay for it. In this way he helped several preachers to get a start. He always looked upon methods of this sort as mission work. He believed in each congregation having a resident minister, who could be with the flock and attend to the home preaching.

Before revivals were much thought of in the Brotherhood

he held many protracted meetings in different parts of the West. Shortly before the war he went to Cedar County, Mo., over 100 miles from any railroad, held a protracted meeting that lasted about two weeks and resulted in several accessions to the church. He was not what we would denominate a revivalist, but was a plain gospel preacher, who understood his Bible and knew how to instruct the people aright.

Soon after the close of the war he went into the South for the purpose of opening up mission points, going as far as New Orleans. He found the conditions not favorable for his work so far South, and then came into Tennessee, where he and his wife visited nearly every congregation in that State, going from point to point on horseback.

In after years he, always accompanied by his wife, made many missionary trips into the South. He also visited the East and many parts of the West, preaching much in Missouri, Kansas, Colorado, Texas and Arkansas. In the latter State he finally located, and spent the closing years of his busy life in real frontier mission work. All of this he did, not only at his own expense, but he assisted other ministers while they aided in the mission work of the State.

Brother Gish was a good financier. He invested his money carefully, and in time became a man of considerable wealth, yet he lived the simple life, gave largely in the interests of charity, and in this manner set a splendid example for others.

At his death he left all of his property to his wife, without any instructions. After a few years she turned $60,000 over to the General Mission Board, to constitute what is so favorably known as the Gish Fund. The remains of Brother Gish were laid to rest in the cemetery at Roanoke, Ill., near where he built his first home when he came to the State. Sister Barbara Gish still survives her devout and consecrated husband, having her place of residence near Roanoke, though she often spends the winter months in Kansas.

J. H. Moore, Elgin, Ill.

WILLIAM HERTZLER

December 30, 1827—February 10, 1896.

Born near Myerstown, Lebanon County, Pa. He was second of a family of sixteen children,—seven sons and nine daughters,—born to Jonathan and Elizabeth Royer Hertzler. His parents were Germans of that substantial type that imparted good ideals to each of their children. William enjoyed a common school education, worked on his father's farm till twenty-one, and then started out for himself. In 1848 he married Mary Ann Hoffer, and by this union three sons and two daughters were reared, Brother S. H. Hertzler, of Elizabethtown, Pa., being the third child of the family. In 1851 William moved upon a farm in the Big Swatara congregation, not far from Elizabethtown, where he resided until his children were grown. Then he moved into Elizabethtown, where he lived a retired life till its close.

When sixteen years old William united with the Brethren in the Tulpehocken congregation. In 1827, when but nineteen years old, he and Daniel Royer were elected to the ministry on the same day. In 1868 he was ordained first in order to assist Elder Jacob Hollinger in the care of the Spring Creek congregation, and later he was given the full oversight and retained it till 1895.

In 1865 he, with some others, started a Sunday-school in the Conewago house. He served a number of years as superintendent, and was a strong advocate of such effort long before the Conference recognized Sunday-schools. He served for a number of years on the District Mission Board of Eastern Pennsylvania, frequently was appointed Moderator of the District Meeting, and served several times as delegate to Standing Committee of General Conference. His judgment and manner of church work were so good that he

was often called to visit churches in the District. He was a peacemaker, an earnest worker, one very considerate of the feelings of others.

"He was a man of convictions and was willing to maintain them, not in an overbearing, but modest, quiet way. It took good, sound reasoning to move him from his opinion, but when convinced of an error he would yield like a man and not try to defend his error against better knowledge. If he noticed trickery or deception in any one concerning church work he was not slow to reveal it, and in that way encountered the enmity of some who should have stood by him. When called to the ministry he was young and his mind active, so what he lacked in school he made up in reading. He used his spare moments to read his Bible, and commit select portions to memory, rehearsing them while at work on the farm until he had them fixed in his mind. It was his understanding with his fellow-laborers, when any minister misquoted or misapplied a scripture, that the one noticing it should go to him in love and call his attention to his mistake."

His closing years were full of pain and suffering, caused by a cancer that at last claimed his life. He was laid to rest in God's acre in the bounds of the Spring Creek congregation.

Quotation in and information for this sketch supplied by Bishop S. R. Zug, of Elizabethtown, Pa.

We Cannot Die.

Oh, say, is it to die—
To wear the Savior's radiant form of brightness,
To see him as he is with glory crowned,
To stand in robes of pure unspotted whiteness,
Joining the songs of happy saints above?

No! No! we cannot die:
In death's unrobing room we strip from round us,
The garments of mortality and earth;
And, breaking from the embryo state that bound us,
Our day of dying is our day of birth.

—J. H. Newman.

ENOCH EBY

November 15, 1828—April 29, 1910.

Measured by limited human judgment the life of Elder Enoch Eby was a most successful one. Born in Juniata County, Pa., he lived through and took an active and leading part in the activities of the Church of the Brethren during the last half of the nineteenth century. For thirty years he easily held the first rank among the ministers of the church west of the Ohio River.

His surroundings in early life were not of a character to foster either religious or educational aspirations, and the neighborhood morals were not of a high type. The common

schools offered but three or four months a year of meager educational advantages, and these were often halved by the strenuous duties of active farm life engaged in by young Enoch. With commendable determination he qualified himself to teach in the public schools of Pennsylvania.

Once he wrote as follows of his early surroundings: "No Sunday-schools, but plenty of distilleries, with much dancing, swearing, and frolicking. I thank God for the strict parental government which alone, with God's help, kept me from moral destruction." He had opportunity to attend preaching every eight weeks, and later every four weeks. Two members of the Church of the Brethren lived within ten miles of the Eby home, and social conditions were not the best.

Enoch's parents were faithful Christians, and that they gave their children careful religious training is evidenced by the fact that all of them, nine in number, united with the church at an early age. He was baptized when seventeen years old and spent sixty-four years in the service of the Master. In 1847 he was married to Sister Hettie Howe, of Pennsylvania, and in 1851 was called to the ministry in his native State. He felt for years that the call would come, but when it came, such was his sense of unworthiness that he wrote: "I spent the first night in sleepless tossing on the floor, weeping bitterly, with the prayer of Jesus on my lips, 'Father, if it be possible let this cup pass from me.' My unholiness, my poor qualifications in every way, the care of my family, with but little education, no experience in public speaking, all stared me in the face. Finally the thought came, 'The Lord will not require more than he gives ability to do.' I surrendered at once and have labored in the ministry with comfort for many years." He served in that high calling nearly sixty years.

In 1855 Brother Eby came to Illinois and settled in the Waddams Grove District. Here he was advanced in the ministry and ordained to the bishopric, and took charge of the Waddams Grove congregation in 1864. Here he spent the most active years of his life. In 1877, in company with

Elder Daniel Fry, he was sent to Europe to organize the church in Denmark. In 1884 he was appointed Chairman of the General Missionary Board, in which capacity he served faithfully and well for a number of years. He never missed a meeting of the Board during his years of service. He continued active in the ministry until a short time before his death.

Bro. Eby held tenaciously to the principles for which the church stood. He never wavered for a moment in his faith in those principles and human failures. Human he was, with human weaknesses such as all men have to contend with, but he was an humble man at heart as well as in appearance and hesitated not to confess his faults and strive for the higher life. In the days of his activity he was a leader, and one of the strong men in the church. His influence and his strength are evidenced by the fact that he served on the Standing Committee eighteen years and for fifteen years he was chosen either Reading Clerk or Moderator of our Annual Conferences. He was peculiarly fitted for the duty of Moderator. He had a splendid, well-modulated voice, which never broke even at its highest pitch, and could be heard in the largest tabernacle to the limit of the largest crowd. It was often said he was the best Moderator we had.

As a minister he ranked, in his prime, among the very best pulpit orators in the church. He had none of the artificial niceties of the elocutionary art. His speech was natural and unstudied and came warm from the heart. He was able to move audiences as few men could in his time. He was not a debater, as was his ablest contemporary, Brother R. H. Miller. His power lay in exhortation and appeals to the heart and emotions, rather than to the reason, and he never failed to carry his audience with him. He was emotional, kind-hearted, courteous, genial, and put his soul into his work. Few who knew him well will ever forget his hearty handshake and his warm greetings.

He had the advantage of living his life fully out. As years count between two eternities he was an old man when the Lord called him hence. His energies were prolonged, and only a year ago one of our leading men said that Brother

Enoch made the best talk given at our Ministerial Meeting. May his soul rest in peace! D. L. M.

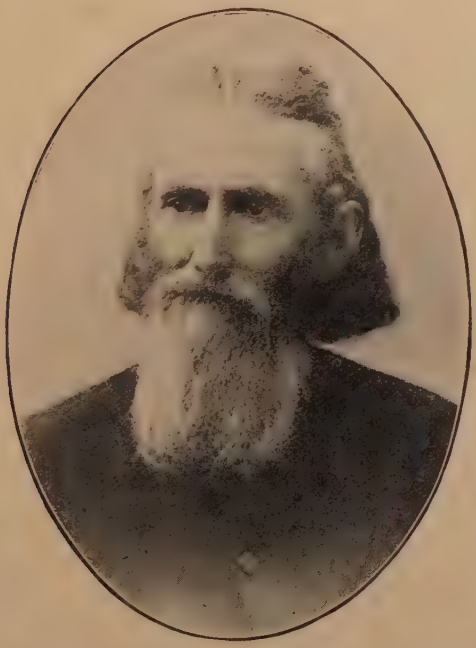
"As the Tree Falleth."

So shall it be: whether to the North or South
It fall, the chance henceforth shall be its tomb.
But will it fall by chance? Rare is the stem
Straight-grown to heaven; its pliant grace has leaned
To soft caresses of the sun-land winds,
Or stooped to Arctic rage in shrinking fear.
Which way the restless airs most steady blow
The tree leans too; and this is nature's way.

How will he fall? The world beholds his bent;
Mayhap he's dallied with the gentle breath
Of gilded sin, and thought the touch no harm;
Or some great wish persistent pressed its worth;
Or sips of evil grew to fearless draughts;
And now he hangs over his life's wild brink
Ripe for a plunge into the awful Hence.

How does he lean? Toward the calm, blue sky,
The morning beams of love and generous deeds,
The sunset's eulogy of holiness,
The clouds and rain of faithful chastening,
The rigorous sweep of heaven's bereaving blasts.
So, when the woodman's fatal axe strikes deep,
He falls into the arms of Christ the Lord,
Embosomed in his joys eternally.

—Poems of a Decade, Mrs. Adaline Hohf Beery.



CHRISTIAN HERVEY BALSBAUGH

April 16, 1831—January 18, 1909.

Born at Hanover, Dauphin County, Pa. He had devoted, pious parents. His father was a deacon and his grandfather an elder of the Church of the Brethren.

From a boy he had an insatiable desire for learning. Limited financially, circumstances and a frail body were hard obstacles in the way. But he grasped and made opportunities to learn. He says of himself, "Sometimes when anything unusually enthralling engaged my mind I would steal down stairs at night, when all the rest were wrapt in slum-

ber, and rake coals out of the ashes one by one, and study by the dim light until my eyes felt like cracking."

He taught school at the age of nineteen, and spent what he earned to get further training in the Harrisburg Academy. He taught again and then went to school at Gettysburg. Here he became very ill, and after a time taught again and then attended the Freeland Seminary in Montgomery County, Pa. While here he was baptized by Brother George Price June 13, 1852. He again resumed teaching, but health failing he turned his attention to the study of medicine. He became an office student of Dr. A. D. H. Kemper, son-in-law of Elder John Sprogle. He went to Philadelphia to attend lectures and there broke completely down with nervous prostration. He lost his voice and had to depend on slate and pencil. He went to New York, as a patient and student in the Hygienio-Therapeutic College, of which Russel T. Trall was founder and president. In 1860 his voice returned. He was enabled to lay aside slate and pencil till 1871. Then another breakdown came. He lost his voice and had to use slate and pencil for thirteen years more. During this time he was confined much of the time to his bed. He had always been a great writer. Now he wrote very extensively. Both by inclination and discipline he loved the pen. He says, "Many of my articles were written while I was lying on my back with a board or some other support across my knees." His physical condition and the activity of his mind led him to study, meditation and writing.

He says in his autobiography: "Through all these years of pain and loneliness God was training me in deeper self-knowledge and for higher usefulness. When I entered the church I was a rigid legalist, not knowing anything of the great central doctrine of justification by faith. Baptism was to me the salient fact that distinguished between the kingdom of God and the kingdom of Satan. But eighteen years of schooling in the seminary of Calvary brought a wonderful revolution of views in relation to God and myself. It was a fearful ordeal to tear away from the religious convictions which from my earliest teaching had been my very life, as regards the relation of obedience to salvation. With re-

newed earnestness and prayer I searched the Scriptures to find the mind of God as expressed in Christ Jesus. And I found it. The great gaps and apparent discrepancies of Divine Revelation were bridged over and reconciled. Now I see as clearly as my shallow mind will allow how we are 'saved by grace through faith,' and yet must 'work out our own salvation with fear and trembling.'"

Brother Balsbaugh firmly believed that on September 30, 1884, his voice returned to him in answer to the prayer of faith. From this time he had the use of his voice till his death. He always had a frail body and consequently also a weak voice.

It is easy to see how our brother was called to the pen ministry. Perhaps no one in our church wrote more extensively in the same number of years than Brother Balsbaugh. He wrote on a large variety of subjects. Being much afflicted, he loved to write words of comfort and encouragement to other afflicted souls. His writings were always brimful of the Word. He knew a large part of the Bible by heart and was able to quote and locate exactly many passages of Scripture. The Bible was a new and living book to him. In it he always found fresh truths to stimulate and direct poor mortal life. Jesus was his ever-present, personal Friend. In him he confided always. To him he was glad to direct the suffering, sorrowing and seeking. By his writings he consoled, lifted, encouraged and strengthened very many of God's dear children. Many of his writings appeared in 1895 in book form under the title, "Glimpses of Jesus."

His home was a quiet, restful little shelter near the church where he loved to worship, in the county in which he was born. There, with the companionship of his devoted wife, he spent years of peace and happiness. His many friends always had a warm welcome and were entertained and instructed by his large life and the Word which he always had with him. He enjoyed worship with his friends by his fireside or bedside. Having been with him awhile you went away with the feeling that the benediction of God was resting upon you.

On the 18th of January, 1909, the soul of our beloved brother departed from the body to be with God.

T. T. Myers, Huntingdon, Pa.

The Solidarity of Humanity.

Christ accepts the solidarity of humanity, and he has but one Gospel for the whole world. Man is man everywhere. Christ is Christ from pole to pole, from Orient to Occident. Workers in the church, no matter where they are, have the same problems to deal with, the same foe to encounter, the same blessed, all-sufficient Savior to present. No matter where we are placed, and how restricted and revolting our sphere, great is our mission, and great our responsibility. We are called to be the representatives of Jesus; and our life and influence are more than our creed or profession. "In him was life; and the life was the light of men." John 1: 4. The supreme work of Jesus was not teaching and ritual; but he came to LIVE THE LIFE OF GOD IN THE FLESH, so that all the world may know how human life must be transformed into the Divine in order to secure eternal blessedness. Apart from this there is no salvation. No soul is to rest satisfied until its ruling consciousness is the undeniable fact of the indwelling of Christ. Jesus was never bewildered by doubt as to his lineage. We never doubt our human pedigree. Is our divine generation less emphatic?—C. H. Balsbaugh.

JOSEPH CHRISTIAN LAHMAN

January 24, 1832—April 20, 1897.

Eldest child of seven sons and three daughters of Christian, Jr., and Elizabeth Emmert Lahman. Parents were engaged in farming and flour-milling business near Gettysburg, Pa., when Joseph was born. They are descendants from German stock, the Lahmans coming to this country about A. D. 1700. Three generations of them were engaged in the milling business. They were members of the Church of the Brethren, zealous of good works, and took special interest in instilling into their children noble principles of life.

Being first in the family Joseph had opportunity only for a

common-school education. He was a hard worker on the farm and grew to manhood with a strong body and a splendid purpose in life. In 1833, when Joseph was quite young, the family moved to Washington County, Md., and in 1843 to Lee County, Ill. The father helped to lay out the present village of Franklin Grove. During the prime of his life Joseph engaged in farming, and for a number of years owned in partnership with his brother, John, a flour-mill that was run night and day to meet the demands of the newly-settled country. He was affable in business, honest, careful and energetic. For a number of years he owned a large and valuable herd of thoroughbred Shorthorn cattle, and was greatly interested in the propagation of fruit more suited to the climate of northern Illinois. But he was not only a leader in business circles; he took much interest in the moral and educational welfare of his community. For a long time he served as a trustee of Mt. Morris College, and in 1891 quit the farm and took up his residence at Mt. Morris, his home when he died. The Lord prospered the labors of his hands and Brother Lahman was always known as a liberal man.

When a little past thirty Joseph united with the Church of the Brethren. His diligence in spiritual things soon prompted the church to call him to the ministry (1864), and his faithfulness in proclaiming the Word was most commendable. He was not a brilliant speaker; he did not have his discourses well outlined; but what he said went to the heart, because he was known to try to live what he preached. He was especially good as a counselor. In 1889 he was ordained to the bishopric, and his activities and traveling among the churches soon placed him among the leaders. He was an enthusiastic supporter of home and foreign missions, contributed liberally and solicited others in their behalf. By choice of the General Board for a number of years he conducted the offerings taken on missionary day at Conference.

He traveled much among the churches of the Middle West, stirring them to greater activity and confirming their hope in the better world. During the winter of 1893 and 1894 he was the sole companion of Brother D. L. Miller on a tour through Europe, Egypt and Palestine. Both men left their

wives at home, made the long journey within six months, were prospered on their way and came back to the churches at home with a new message. Of him Brother Miller in an editorial says: "It is said if you would know a man you must live with him. It was my privilege to enjoy a very close personal relation with Bro. Lahman. In our extended tour in the East we were thrown almost entirely on each other for companionship. Traveling is sure to bring to the surface the real character. If there be any selfishness hid away it is sure to assert itself and come to the surface. In all our association together, Bro. Lahman showed the most unselfish disposition. He was so thoughtful of others that, at times, he forgot what was due himself. He was by natural instinct a gentleman in the highest sense of the word. Add to this his high Christian character, his loyalty to his friends, and his zeal for the cause of truth, and we have the best elements that go to make up the true man of God. He possessed rare social qualities which made him a pleasant companion indeed."

In 1856 Brother Lahman was united in marriage to Lorenda Diehl. They were blessed with five sons and three daughters. In 1879 the wife passed away. Later he married Mrs. Susan B. Gitt, who survived him a few years. On their way from Florida, where they were in the habit of spending their winters, they stopped over night at the Brethren's Mission in Washington, D. C. Early the next morning Brother Lahman was stricken with apoplexy and died in a few hours. His body was brought for interment in the cemetery near his old home and laid to rest by the side of his first companion to await the blessed resurrection morn.

Information for this sketch supplied by Bishop C. W. Lahman, Franklin Grove, Ill.

GEORGE C. BOWMAN

Feb. 15, 1832—July 31, 1898.

Among those whose influence for good cannot be measured by the standard of limited human judgment is that of Elder George C. Bowman, who was born near Boone's Creek, Washington County, Tenn. He descended from a family of Brethren prominent in the annals of the church in the South, and especially in Tennessee. They were among the pioneers who established the faith of the Church of the Brethren in the South and were among the leaders of their day. Thus Brother Bowman was brought under the influence of religious training from his childhood; an advantage not to be

overestimated in its influence in the formation of strong character.

In those days it was not customary for the youth to unite with the church. It was thought best to wait until the full years of maturity had been reached, and this important duty was often made the first after marriage. In 1860 Brother Bowman was united in mariage with Anna Hylton, daughter of Elder Isaac Hylton. In the autumn of the same year they united with the Church of the Brethren. In 1861 he was called to the ministry and nine years later was ordained bishop. In his office he was an earnest and faithful laborer and made full proof of his ministry. He served on the Standing Committee six times and took an active and prominent part in the work of the Conference.

Brother M. Nead writes of him in these words: "He engaged at once in the work to which he had been called. His first effort in public, which I well remember, was much like those of one engaged in ordinary conversation, without any apparent effort in delivery, and entirely without that zeal and enthusiasm that characterized his preaching in later years. But there was something in his public talks that indicated his methods of study, and gave promise and evidence of growth and development.

"His preaching, at the first, as well as in later years, consisted almost entirely of scriptural quotations with such comments as he could give. Fullness and accuracy of quotation were quite apparent in all his efforts.

"From these earlier years of his life-work down to the time of his death three prominent traits appear conspicuous in his character. And they evidently were the source or means of his power among men. These were,—first, he was an untiring student of the Scriptures; second, he was a man of much faith; third, he was much given to prayer."

One who heard Brother Bowman preach at Frederick (Maryland) Conference in 1897, says of him: "His sermon was made up entirely with scriptural quotations and such short comments as he interspersed as he proceeded in his discourse. His ability to quote and the absolute accuracy with which he quoted from all parts of the Bible, giving chap-

ter and verse, has never been excelled by any one who ever came under our notice. He and Brother Andrew Hutchison may be placed in a class by themselves for their full and accurate knowledge of the Scriptures."

Brother George did not succeed in laying up the riches of this world. He labored with his hands for his own support, and when a small surplus was laid by he immediately started out on one of his numerous preaching tours, sometimes afoot and sometimes horseback, and labored until the money was spent and then returned to his home and to his work to provide a livelihood. He had considerable ability as an evangelist, and for preaching the doctrines of Christ, backed up by profuse scriptural quotations, he had few equals. He loved to visit the isolated and waste places in Zion and on the outskirts and borders of the District, and here he rendered invaluable service.

The later years of his life were entirely devoted to the ministry of the Word, and he seemed to rejoice most when most engaged in his loved employ. He died full of years and full of service for the Master's cause which he made the full concern of his heart.

The data for this sketch furnished by Elder D. F. Bowman.

SAMUEL S. MOHLER

September 22, 1832—December 4, 1893.

With strong church connections on both sides of the family, and of consecrated parents, Elder S. S. Mohler was born near Covington, Ohio. His father, the elder Samuel Mohler, who has been prominently referred to as the "grand old man of the Miami Valley," was a descendant of one of two brothers who came from Switzerland and settled in Pennsylvania more than two hundred years ago, whose posterity have borne a strong disposition to active church service. This has been largely in the Church of the Brethren, but they are also known among other denominations. His mother was Margaret Sayler Mohler, a relative of Elder D. P. Sayler, whose name is prominent among those of our brethren whose works do follow them.

In due time father united with the church. His own brief record of his life says he "was called to the ministry in the Covington Church of the Brethren Nov. 5, 1857; advanced to the second degree of the ministry in the same congregation in the fall of '61; and ordained to the eldership in the Mineral Creek church, Johnson County, Mo., Oct. 8, 1870." He passed to his reward, after an illness of over four years.

Nov. 3, 1853, he married Mary Ann Deeter, also of Covington, who was well fitted for the duties that fell to her lot on account of his activities in the church. They made their home near Covington until in March, 1861, when they moved to the Harriss Creek church, in Darke County, Ohio.

During his residence in Miami County an election for a minister resulted in a tie vote between him and his father. Both were installed, but as that was in a day when young men were not trusted so much, he was rarely expected to take part in church services beyond the opening and closing exercises. Perhaps this restraint was a cause of his remov-

al to the Harriss Creek church, where Brother J. G. Royer says he preached whenever his "turn" came, and his "sermons were much appreciated, as he always gave the people something to take home."

Early in his ministry he began to add to his meager education by such reading as opportunity afforded. This, with careful habit of thought and a high ideal of work to be done, soon gave him an ability that was recognized by all who heard him. Brother Royer writes me: "Your father, in that day, stood among the first of the young ministers of Southern Ohio. Everybody recognized him as loyal to the church and her practices. When he went West he left many who regretted his leaving Southern Ohio."

But a new field and a large one with large opportunities for building up the cause in the then Western States called him to Missouri in the spring of 1869. April 1, with family and possessions, he reached Knobnoster, Johnson County, Mo. This was in the Walnut Creek congregation; but a few members had located near the present site of Leeton, Mo., and he soon purchased the farm that was his home until near the close of his life, when he moved to Warrensburg.

The few members, four men with their wives, who located at that place organized the Mineral Creek church Dec. 25, 1869; but it was some time before they had a place of worship. It was at a love feast Oct. 8, 1870, held in Brother Daniel Neher's barn, that father was ordained to the eldership.

At that time Elder John Harshey was in charge of the congregation and continued so for several years; but when he moved some distance away and, later, cast his lot with the Old Order Brethren, the care of the church gradually passed into father's hands. For near twenty years he was looked to as elder in charge of the Mineral Creek church, without the formality of a choice by the church.

During this time his experiences were many, wide and varied. As a minister in a new country, where all were alike poor in this world's goods, and there was much hungering for the Bread of Life, he traveled, largely at his own expense, more or less over several counties. This, however,

was not alone, as is now our common custom, but with another brother going two by two as in the apostles' time. His intimate friend and cousin, Elder John M. Mohler, traveled with him more than any other. Elder A. Hutchison was sometimes his companion; and, on a trip to Texas, sent by the General Mission Board, Elder Gideon Bolinger accompanied him.

Again, he made several trips to New Madrid County, Mo., among the remnants of churches formerly existing in Southeastern Missouri; and, in company with Elder Rufus Gish, did what could be done to organize the work there, with Brother Gish in charge.

On his missionary trips his work was not that of an evangelist, but a layer of a foundation upon which others might build. His preaching did not so minister to the masses as did that of some others; but it appealed to and helped strong men who, in their turn, could reach those he could not gain. Those who comprehended his work received it with fullest appreciation.

His greatest usefulness, however, was in the government of churches. In this line he was held by those who labored with him as having few equals. In the history of the churches of Middle Missouri and of Southern Missouri his work as counselor and as elder in charge of a number of them is more prominent than that of any other.

Not until in recent years did the writer attend a District Meeting at which his father's work was not mentioned in the open council by some one who had worked with him and received his counsel. Six times he served as Moderator of District Meeting in what was then known as Southern Missouri, but is divided now into Middle and Southern Districts of Missouri.

Not alone from the churches of Southern Missouri, but also from those of adjoining Districts and States, were calls sent him for his assistance. Strong in my recollections are his frequent trips to Ray County, Missouri, and Olathe, Kans., where for a time he had oversight of the congregations. We have since become acquainted with the elders of those churches who succeeded him and they have spoken

gratefully of his assistance. So, too, do we remember words of gratitude from elders of Carthage (Mo.) and Morrill (Kans.) churches, from brethren in Nebraska and from Illinois, where he was called to assist in maintaining order and the principles for which the church has stood.

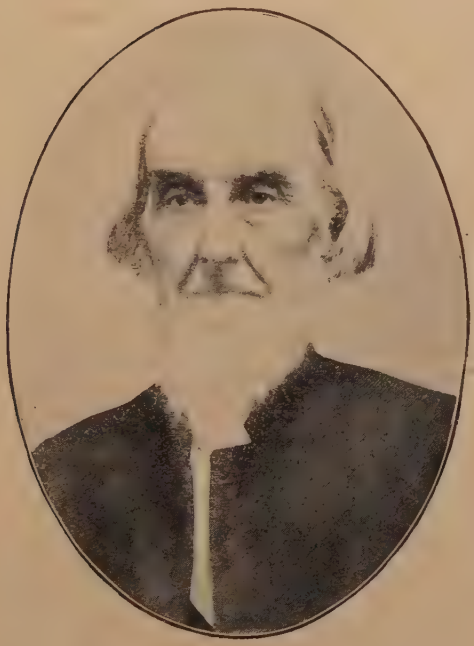
As we look over our Annual Meeting Minutes we find he had a part in the work of the General Brotherhood that is clearly remembered by many yet active among the workers of the church. Five times he served on Standing Committee, and at the Harrisonburg (Va.) Meeting of 1889 he was chosen Moderator.

During the ten years previous to his loss of health we find his name frequently in the Annual Meeting Minutes, on committees to churches, Book and Tract Committee, Gospel Messenger Advisory Committee, Committee on Plans for Holding Annual Meeting, Committee on Publications, and as a committee of three who prepared the Rules Governing Annual Meeting.

As a writer he was well known to the readers of our church publications during his time. His writings are said to have been clear, strong, logical and exhaustive. Classified Minutes of Annual Meeting, in use for a number of years previous to issuing of the Revised Minutes, was his compilation, and is an example of his carefulness and systematic work.

Brother D. L. Miller writes me with deep emotion of his experiences with my father on committee work, on the construction of the church's present policies, of intimate associations of friendship, of the advice and encouragement received from him while Brother Miller was Office Editor of the Messenger, and of the letters from father which he still preserves, all of which come to us as a rewarding tribute of gratitude, as has come from many others for one who gave his best thought and strength to the church that she might be purer, stronger, and holier for his having lived.

Jesse D. Mohler, Warrensburg, Mo.



JOSEPH B. BOWMAN

September 30, 1832—May 13, 1910.

Elder Joseph B. Bowman was born in the Knob Creek church, near Jonesboro, Tenn., son of Joseph and Christina (nee Beahm) Bowman who emigrated from Rockingham County, Va., in 1818. The family were pioneers in the Brethren settlement in Washington County, Tenn.

Brother Bowman was a member of the Church of the Brethren for fifty-five years. He filled the deacon's office for several years faithfully and was called to the ministry of the Word in 1868 and ordained to the eldership in 1879. He was

faithful in all his work and magnified his office by a most exemplary Christian life.

His life was marked by earnest devotion to the church of his choice and to the cause of the Master. He was intensely interested in all questions touching the work of the church and was deeply interested in her prosperity and progress. Twice he was called upon by his State District to serve on the Standing Committee.

He was a born leader, and in the most difficult problems of life and of the church he had clear insight, and his way was clearly marked out. In his ruling in the church he was conservative, kind, forbearing, and while he bore long and was patient he never departed a single line from what he felt to be right.

He was not so strong in expository preaching as in exhortation and warning. He faithfully exhorted the members to live the Christ-life and warned sinners to turn away from sin and follow Christ. In this line of work lay his power as a minister. He spent much of his time in visiting among the churches, crossing the mountains many times to warn sinners to flee the wrath to come, and to encourage the members to be ready to meet their returning Lord.

Both mentally and physically he was a strong man. He was energetic and zealous in all his work and had a good share of Christian fortitude. His chief aim in life was to do the right under all circumstances. He had a keen sense of abhorrence for that which was evil, debasing and low, and a high sense of appreciation for the good and the true. The godly life he lived, both as a neighbor and a Christian, was his greatest and strongest sermon.

In 1855 he was united in marriage with Susannah Arnold, daughter of Solomon Arnold. To them were born five children. One of them, Samuel J., lives on the old homestead and is one of the elders in charge of the Knob Creek church. Brother Bowman died in his seventy-eighth year, and in his death the church lost a strong leader and a wise counsellor.

The facts for this sketch were furnished by Elder S. J. Bowman, Jonesboro, Tenn.

EPHRAIM WINFIELD STONER

July 26, 1833—July 3, 1911.

Son of David Stoner and wife, whose maiden name was Esther Pfautz. Born on his father's farm near Union Bridge, Md., in the vicinity of which Ephraim spent all his life. He was the eldest son of a family of five children. His parents were pious, earnest members of the Church of the Brethren, and imparted the spirit of devotion to their children.

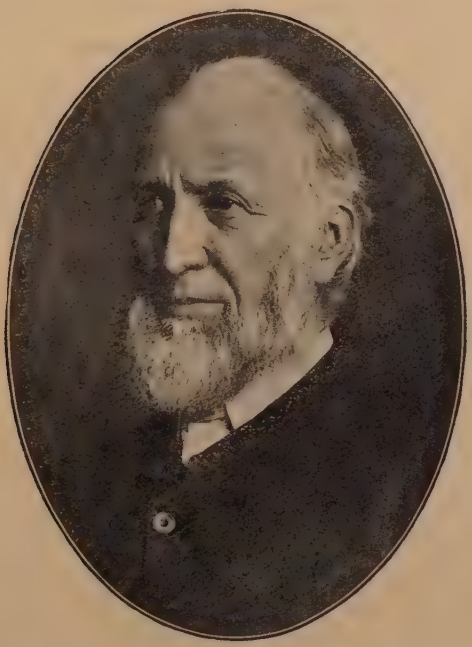
Ephraim spent his youth on his father's farm, attended common school during the winter, and under the quiet influence of the home developed into stalwart manhood. At twenty-two he, with five others, entered the Master's service,

Bishop Jacob Saylor baptizing them. His activities brought him into the ministry in 1861, when twenty-eight years old. This quickened a new interest in church work and he manifested that interest not only by regular attendance at the meetings at home, but in the District and Annual Conferences. In the fifty years following his call to the ministry he missed very few Conferences in his own District and but few Annual Meetings. Because his services as bishop were not needed in the congregation in which he lived he was not ordained until fifty-three years old. Soon after he was given the oversight of Pipe Creek congregation and retained it till a few months before his death. He was often sent as delegate to the District Meeting, as well as Annual Conference. A number of times he served on the Standing Committee. His advice had always been carefully weighed by himself before given to others; and this made him unusually fitted for work in Conference. For thirty years he conducted a weekly Bible class in Union Bridge, and only when affliction that closed his life, came, did he stop attending. Near the close of life he wrote a history of the Pipe Creek congregation that has great historic value to those who once were members of the organization.

He did not travel and hold many revival meetings, for this did not seem to be his strength; rather he felt at home among his own flock, and there he well tended. He was especially a father in personality, and no one feared to approach him, no matter what the burden. His charity for others was unusual, and thus those who differed from him were still his friends.

November 3, 1856, Brother Stoner and Sister Belinda Engel, who was baptized at the same time he was, were united in marriage. By this union ten children blessed their home, three living to maturity.

Patience and faithfulness marked his life to the close. Never sick very much during life, he still showed the same quiet spirit when disease fastened him to his bed, where he spent several months waiting for the end to come. Peacefully he closed his eyes in death and his body was laid to rest in the Pipe Creek cemetery.



DANIEL VANIMAN

February 4, 1835—November 15, 1903.

In the years of his greatest activity in church work few men made a deeper impression upon those who came under his influence than Elder Daniel Vaniman. Born on a farm in Montgomery County, Ohio, he enjoyed all the advantages of character building afforded by the simple life and of physical development to be had on the farm. These advantages cannot be overestimated in the development of strong men, physically, morally and spiritually.

His early educational advantages were the uncommon common schools of his time. He was a natural student,

and his desire for an education far exceeded the opportunities afforded by his environments. He qualified himself for teaching, and this occupation afforded him the coveted opportunity to continue his studies in the higher branches, and such was his industry and application, coupled with his determination to obtain knowledge, that he became a man of wide information.

Elected to the ministry in 1865, and ordained to the bishopric a year later, he at once entered upon the duties of the office to which the church had called him. He was earnest, active and always ready for an emergency when it came, because he prepared for the emergency before it came. He felt when quite young that he would be called upon to preach the Gospel, and prepared himself for the ministry, and when the call came he was ready. He indulged in no pulpit apologies, was a close, logical reasoner, used plain, simple language, easy to be understood, took a common-sense view of the problems of life, and became one of the leading preachers of his day. He often used the words "common sense" in his sermons and had a full share of this excellent quality. Few men could say or write more in fewer words than he. He was a clear thinker, hence a clear speaker. He practiced the art of using the fewest words, compatible with clearness and force, and became a master in the use of terse language. His "Chips from the Workhouse," published for years in the Messenger, were examples of plain, clear, forcible writing, seldom equaled and rarely excelled.

Six different times he served on the Standing Committee, once as Reading Clerk and thrice as Moderator of our Annual Conference. At Hagerstown, Md., in 1891, he revolutionized the methods of presiding officer of Conference. He taught the important lesson, not since forgotten, that the business of Moderator is to preside and not to make speeches, and that if he does his best in presiding he will have no time for speech-making. He also introduced the rule that in order to secure the floor the speaker must rise, call the name of the Moderator, give his own name so that the Moderator could hear it, and then when that officer accorded

him the floor, he could begin speaking. It was somewhat diverting at the time to have some well-known speaker rise and call out "Brother Moderator," and then have the presiding officer say, "Your name, please." But it was remarkable, after this new rule was enforced, how quickly our speakers learned to pronounce their own names.

In 1883 Brother Vaniman was appointed chairman of a committee to report a plan to the Conference for missionary and church erection work. The committee was made up of five able men and the Conference of 1884 adopted their report. The committee had two plans submitted for consideration. The one adopted, written by Brother Vaniman before it met, was based on our plan of church government. This regards the congregation as the unit of authority, the District Mission Board next, and the General Board as highest. The General Board was given authority to assist but not to interfere with the work of a District Board. The other plan sought to make the General Board supreme in control of all missions at home and abroad, and that District Boards should report to it.

Brother Vaniman was appointed a member of the first Board in 1884, and served continuously for eleven years, part of the time as chairman of the committee. When his successor was appointed his loss was severely felt. He was an active and aggressive missionary worker and to him, more than to any other member of the Board, is due the opening of the mission in India. To him belongs the title of the father of the India Mission.

By no means the least service he rendered the cause of missions was his most efficient work as Traveling Secretary of the Board. For some years he spent most of his time in the field and raised large sums of money, leaving behind him only the kindliest feelings. Often solicitors urge giving so persistently that those thus induced to give under pressure afterward become dissatisfied. Brother Vaniman had no difficulties of this kind following his solicitations. He was a strong advocate for the church ownership of her publishing interests. When the way opened for the consummation of the hopes of many of our Brethren, Brother Vaniman

took the matter of raising the funds in hand and in a few months had the money. The means he raised for our various church funds amounts well up in the hundred thousands.

Brother Vaniman was a strong advocate of higher education among our people, and in him our schools had a fast friend and a firm supporter. He took an active interest in Mount Morris College when it most needed friends. He served as member of the Board of Trustees for some years. He moved to McPherson, Kans., to assist in promoting the interests of the college at that place, and for years gave much of his time to that institution of learning.

He was often appointed to serve on important committees to consider questions brought to the Conference and to adjust local difficulties. His plain, practical, common-sense method of looking at things, his ripe, experienced judgment and kindness made his aid invaluable.

It was our good fortune to have known Brother Vaniman intimately and to have been associated with him very closely in church work. For twelve years the Mission Board met four times a year in our home at Mount Morris, and we always deemed it a blessed privilege to entertain the members. Thus Brother Vaniman was often in our home. He installed the writer in the ministry and gave him the most practical and helpful suggestions received from any source. He was a fine conversationalist and always ready with a homely story or illustration to clinch the points he made. He was kind-hearted and of a lovable disposition, a thoroughly companionable and inspiring personality, broad-minded and liberal in his views, and always ready and willing to look on both sides of a question before coming to a conclusion. With a catholicity of spirit, in advance of his day, he associated a kindness that did much toward smoothing out the rough places of life. Added to these he had an unswerving faith in Christ and an enthusiasm and zeal that overcomes obstacles mountainous in their character. He was a man of God, and dying, left behind him a rich heritage to those who follow him in life's activities.

SAMUEL W. HOOVER

April 16, 1837—March 10, 1895.

Born near Liberty, west of Dayton, Ohio. Only son of Jacob and Elizabeth Cripe Hoover, of Pennsylvania Dutch descent. As members of the Church of the Brethren, they reared their son in those pious, high ideals for which in later years he so faithfully stood. Educational advantages decidedly limited, and hard work on the farm plentiful, Samuel grew into manhood apparently with a training promising little. Yet the foundation of character was well laid and maturity revealed a strength to be admired.

Jan. 26, 1860, Samuel and Catherine Bashore, likewise

of Pennsylvania Dutch descent, were married. To them were born three sons,—Anthony Webster, who died in infancy, Oliver Perry, and William I. T. The sons are both ministers in the church of their parents.

The log hut, with little to eat and to wear, marked the beginning. March 1, 1869, the little family located near Kinsey and engaged in the nursery business. The ten years following proved very fruitful financially. The business grew rapidly. August 15, 1879, it was organized under the firm name of "Hoover & Gaines," moved to a farm on the west side of Dayton, near the city limits, and a nursery on a large scale was laid out. Success followed, so that in 1882 a stock company was formed with Brother Hoover president, which position he held until his death. He was widely known and highly esteemed among the business men, not only in his own but in other States. His word was as good as his bond, he was congenial, quick, hustling, a leader who was not afraid to go forward. He attended many conventions of nurserymen, at times presided, and was one of their moving spirits at all times. He readily forcast the future and prepared for it; he believed strongly in his business and made a success of it.

When twenty-one, and while yet under the parental roof, he accepted Christ as his Savior. His was a whole-hearted service from the beginning. Environment, however, in his District was not favorable to calling young men to the ministry early in life, and so the call of the Lord lay hushed in his bosom until August 16, 1882, when Lower Stillwater congregation departed from its time-honored custom of choosing one from the deacon board, and selected Brother Hoover, the first laymember thus called, to the ministry. To Brother Hoover this expressed confidence on the part of the church meant still greater reasons for earnest effort for the Master, and with a vim which always marked his business career, did he take up this holy calling. He always favored Sunday-schools, revival meetings and missionary work, but before this he could advocate them in private only. Now his overflowing heart, even in the face of the opposition he knew it would create, burst forth from his

pulpit at every opportunity. He supplemented his words with actual doing in the same direction. If the avenues near home seemed closed to him, he saw larger fields and conceived the idea of the Book and Track Work for the world. This was approved by Conference in 1885. He became a member of the first committee, and in the organization, held in his own home, was made its president and through reappointment continued until it was united with the General Missionary Committee. In this broader field he led the way. He started a canvass, first pledging very liberally himself, for an endowment that reached about $65,000. The committee began publishing tracts. The Brethren's Chart,—select scriptural texts large enough to read from the wall,—so useful in many homes was his idea. Conference made him a member of the General Missionary and Tract Committee when created; it in turn placed him on the Executive Committee of the Brethren Publishing House, and these positions he occupied till the close of life. He spared neither time nor means to make the various phases of church work he was in, a success, as is seen in the fact that the last year of his life he traveled over 14,000 miles in their interest. He was a regular attendant at Annual Meeting and took an active part in its deliberations. He was a member of the Committee of Arrangements for Conference of 1884.

Due largely to his persistent efforts and liberality, though well seconded by the little flock that loved him, the West Dayton churchhouse was erected and dedicated on Sept. 15, 1889. He was the logical pastor, gave the little flock tenderest care, and rejoiced to see it grow and prosper. Though often called from home he never forgot this altar, and was happiest when in this sanctuary.

Brother Hoover was a man with a vision of great things. He believed that the time would come when Sunday-schools would be in every congregation, and though meeting opposition he was not slow in having a good school in his own congregation. He expected the church to be active in every land and prayed and worked earnestly for foreign as well as home missions. He was a special friend of the young. Youthful members felt that in him they had some one who under-

stood them, who sympathized with them, and who could overlook their faults and help them to be better. He was a patient "Papa" Hoover and saw the good in other lives.

As a preacher his discourses were fresh and interesting, for he avoided the old, beaten paths of the average minister of the church and sought wider fields and newer pastures for his flock to feed upon. He spoke rapidly, intently, so much so that one might have thought him over-earnest. This, however, was but the expression of a full heart.

It is but natural that in the locality in which he lived such push, such advance, such ideals would bring severe criticism and much opposition. Perhaps few men of his day experienced more. Many another would have given up. True, when hard pressed he may have made some false moves; but who would not have done likewise?

Perhaps, though, the best of Brother Hoover's life was known only to those nearest to him. His home was the haven of cheerfulness and hospitality unexcelled, and thither old and young, far and near, gladly gathered. Even when whitened with age he tried to keep young. Children loved him and ran to him, and older people, perplexed with troubles, almost overcome with sorrows, or rent asunder by differences, sought his help and guidance.

Thus Brother Hoover labored day and night, never sparing his vitality as long as there was some good within reach to be done. He had preached in the morning; again that same evening he was in the West Dayton pulpit. His text was, "Whatsoever a man soweth, that shall he also reap." The discourse was nearly done; he was looking beyond as he exclaimed, "One by one we are passing over." His words became incoherent,—his soul took its flight,—his pulpit became his death-bed. Precious privilege thus to die in the heat of battle. His congregation stood about and with tears listened to the heartbroken cries of his faithful wife as she cried for "just one word"; but the leader, the pastor, the neighbor, the friend, the husband, the father, and above all the Christian warrior in a noble conflict, was no more.

His body rests in the Ft. McKinley cemetery, Dayton, Ohio.

DANIEL F. STOUFFER

Jan. 1, 1839—March 7, 1898.

On the eve of New Year, 1857, came the beginning of a new experience to the Brethren church in Washington County, Md. Brethren came two by two, remaining a few days they passed on, and others came in their stead, preaching day after day in the old stone church called Mt. Zion. Thus this series of meetings continued over a month, and some sixty or seventy souls were added to the Lord, among them being Daniel F. Stouffer, William C. Koonts, Samuel Foltz, and Andrew Cost, who became preachers in the after years. It must have been a great meeting. Among those added to

the church were several members of the local brass band, who felt that it was to their spiritual interest to withdraw from the band. Thus it was broken up. Brother Stouffer was always an enthusiast in support of revival meetings.

The remaining part of this sketch was prepared by Brother David Emmert, about a year before his death:

"The eye of the church was upon him. His musical talent brought him into demand, and helped him, too, over a hard place when he and his young wife were just starting a home. Singing-schools were organized for him as far as time permitted. He became chorister of the Union Sunday-school of the village, and he drilled us in those delightful tunes which preceded the "Gospel Hymns." The whole community came either to sing or to hear the children sing. Soon an invitation came for the Benevola School to go to town, three miles away, and sing. One Sunday afternoon we went in carriages and wagons, a long and merry procession, singing as we went. I can see us yet,—crude country boys and girls,—standing in rows around and over the pulpit of one of the big churches, and singing as if our lives depended upon it. The house was crowded and people gathered about the door. One spirit swayed us, and above all the discords and melodies, still might have been heard a voice sweeter and more tender than all the rest,—the voice of the leader.

"Not long after, at the old stone church on the hill, there was a love feast. A great company of people came, and all the country went up, for it was noised abroad that on that day a preacher would be chosen. There was much anxiety even among the children, and I think that I must have breathed many a little prayer that afternoon at home that our favorite might be called. When the word came back before the end of the service that he was elected the children were all glad, but some doubted.

"It was not long till he tried to preach. The young people were curious, and his words, voice and manner charmed his hearers. It would have been strange indeed if the ado over his early efforts had not given him an appreciation of his own powers, and so the elders took counsel together to ad-

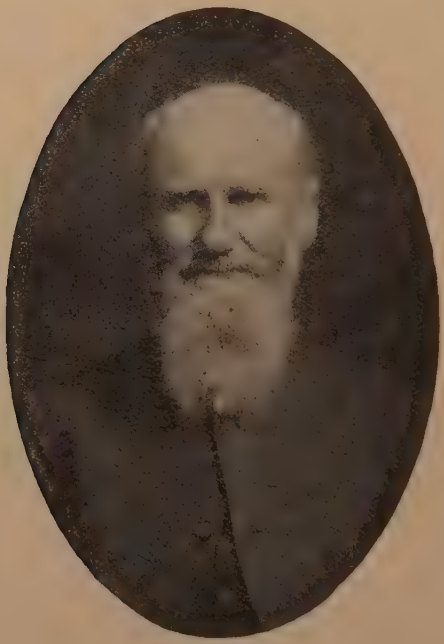
monish him and to restrain his aspirations. There was not much need of fear, for his heart was true. He found his field. He loved the people he served, and the sphere of his usefulness was widened.

"In business he was active and energetic. In some way, out of necessity or otherwise, he was called to 'cry' a sale (this was before his election to the ministry), and from that day to the day of his death he was in constant demand. Over a wide territory he traveled, day after day, even for months in the winter and early spring. No weather daunted and no difficulty discouraged him. He was true to his employers and their patrons, and no one doubted his word. I have known him to sell thousands of dollars' worth of livestock and farm implements, and then ride a dozen or twenty miles to his home or preach at night and be ready for his duty next morning. He was a great horseman, and was never so pleased as when training and subduing the worst horse in the community. He lived in the midst of a rich farming community and early introduced improved machinery, which he sold in great quantity with little effort. His success was to be accounted for only on the ground of the entire confidence in him.

"His greatest trial came in the crisis of the church, when one of his loved senior colaborers suddenly died and another went off in the division that followed. He stood loyal to his convictions with the conservative element of the church, and labored heroically to heal the great breach in the congregation of which he was now the elder. How well he wrought time will tell. If he failed in judgment, as we all do, none of his acts was fatal to the causes he served. If he erred in his relations with his fellow-men it was corrected if possible, or forgotten.

"And when life came to a sudden close in the midst of his labors and usefulness the whole country mourned. He lies buried in sight of the place where he was born, and a generation that came to the church under his preaching, who were married under his benediction, and whose ancestors he buried, live to bless his memory."

W. B. Stover, of India.



GEORGE DE HAVEN ZOLLERS

August 5, 1841—April 18, 1911.

Son of Edward and Maria Zollers, his father being of German and his mother of French descent. At the time George was born the family was engaged in farming in Skippack township, Montgomery County, Pennsylvania. Of seven children,—four sons and three daughters, George was fifth. When four his father died, leaving his mother very poor. The children save one were placed in strange homes, a trial that made lasting impressions on George's young heart. Eager to learn as he grew older he availed himself of every opportunity to secure a good education. At twenty the war

broke out and he answered the call to arms. He served two years; then joined a whaling expedition the account of which is told at length in his book, "Thrilling Incidents on Land and Sea." During the three years' service on the waters, spent mostly on the Pacific and Arctic Oceans, he doubled Cape Horn twice, crossed the equator six times and entered the Arctic Ocean twice.

George was happy when his contract with the whaling company was completed because the voyages were lonely journeys and his heart touched by the love of God longed for better things at home. Soon after his arrival he united with the Church of the Brethren. A little later he went West and located in Carroll County, Illinois. During the winter of 1869 he made a short visit in Pennsylvania, and returned with Sarah Rittenhouse, whom on January 14, 1869, he had made his bride. At the plastering trade he was always able to make a very good living for the family.

March 6, 1869, the Hickory Grove congregation called him to the ministry. He felt not prepared for such work and had no way of improving his condition, he thought. Our aged brother, Samuel Harley, helped him at this point by saying, "Read your Bible, pray and fast, and the Lord can use you." So it proved though the road was a difficult one. So discouraged was the young minister that once he decided to give up and so told his congregation that Sunday morning. Every one was surprised, rallied to his support with words of encouragement, and this in part was a turning point in his successful ministry. Soon after this he with another brother,—those days the brethren went by twos on preaching tours,—went to Lost Nation, Iowa, to hold a revival meeting. The Lord blessed their labors and George came home much built up. Soon after he was ordained elder and given care of the congregation. In the ministry he served the Hickory Grove congregation twenty-eight years. Often he worked hard all day at his trade and refused to eat, so great was his thought for the work of the Lord in hand. Thus forgetful of self and

greatly concerned about the church he served the flock over which the Holy Ghost had made him overseer. In the winter time when there was little work at his trade he held revival meetings and the Lord crowned his humble labors with success. Many souls were gathered into the kingdom. He served as officer in District Meeting and a number of times represented the District on Standing Committee of General Conference.

Having been called to be pastor of the Portage congregation in South Bend, Indiana, in 1895, he moved his family there. In 1900 the body of members on the north side of South Bend organized themselves into a new congregation, and built a new house of worship. Within a few steps was Brother Zoller's home.

The Lord gave him and his wife eight children, five sons and three daughters, six of whom grew to maturity and became members of the church of their parents. Their home life was ideal. As a husband he was so kind, modest and helpful; as a father he was gentle and tender to his children. He lived for those who knew him best. Yet he forgot not the larger circle. Everywhere he was known he was loved.

As a minister he was the most spiritual and kind of his day. His preaching never angered any one, but often melted many. His heart was knit to his Savior, and the listener felt the touch of the Christ as Brother Zollers spoke. He loved to honor the church, his Master's bride. Few men were more devoted to her welfare. None served her with a fuller purpose of heart. The secret of all this was his deep secret prayer life. He was a close friend of Christian Hope whom he baptized, and encouraged him in the work he did for the church. His large experience of travel was a constant fund from which to draw to illustrate his thought in public discourse or entertain a circle of friends in private life.

While doing some repair work on the roof of his home, by slipping or in some other way he fell to the sidewalk, struck on his head, and in a few moments was no more. His wife saw him fall and was first at his side.

He was poetical in thought and often expressed himself in verse. His "Poetical Musings on Land and Sea" was published about the time of his death. From its pages the following lines are taken:

PRAYER FOR DIVINE GUIDANCE

Thy favor, Lord, bestow
On mortals here below,
And make us thine;
Break through these hearts of steel,
Make us our guilt to feel,
And bless us while we kneel,
Father Divine.

We feel our need of thee,
We know thy grace is free,
Teach us to pray.
O, Lord of hosts on high
To thee we lift our cry,
We pray thee now draw nigh,
Turn not away.

Oh, lead us on the way,
To that eternal day,
Where dwell the blest;
And when our race is run,
Our work on earth is done,
Because of Christ thy Son
Take us to rest.

Information for this sketch supplied by Sister Geo. Zollers, South Bend, Indiana.

CHRISTIAN HOPE

December 7, 1844—July 31, 1899.

Born in Fyne, Denmark. Parents were members of the Lutheran State church. They gave Christian a good education, the father desiring that he should study for the ministry. But the mother objected and so the son learned the harness-making trade. State religion did not appeal to the young man, and he united with the Baptist church for the sake of immersion. But he found dissensions within the fold he had just entered, and after some time withdrew. During this period he wrote a number of tracts and their teachings brought him much persecution and some imprisonment. To

escape further imprisonment, in 1870 he came to America and located in Iowa. Here he met and married Mary Nielson on Oct. 6, 1871, and by this union three sons and nine daughters were born.

In 1872 they moved to Clinton, Iowa. Here he united with the English Baptists, but was not satisfied. He sought, he hardly knew what. He saw a small account of the Tunkers, but where were they? For what he learned of their faith and practice appealed to him. He wrote to Chicago, New York, Philadelphia and other places, but was unable to locate the people. He moved his family to Rock Island to take charge of the Swedish Baptist church, but still keeping up his search for the Brethren. At last he located Brother George Zollers, of Carroll County, Ill., and with his father-in-law called on him, learned more fully of the way and later, on Oct. 25, 1874, with two others was immersed by Brother Zollers.

At once Brother Hope's heart yearned for the same joy to come to the hearts of his dear ones in Denmark. At the suggestion of Brother M. M. Eshelman they each gave twenty-five cents to start a printing fund for foreign missionary work. Nov. 12, 1875, must have been an unusual occasion in the Cherry Grove congregation, north of Lanark, Ill., for many from outside congregations were present and ALL took part in an election for a minister that day, and the lot fell unanimously upon Christian Hope. The day was really a special District Meeting for Northern Illinois, and here the desire of Brother Hope's heart was crystallized into the appointment of Brethren Enoch Eby and Daniel Fry and their wives to go as missionaries to Denmark, while Brother Hope and wife were to go along and interpret for and work with them. But plans changed. Brother and Sister Hope went alone, reaching Denmark in the spring of 1876. On May 5, C. Hansen, and on May 27, Christian Erikesen, were baptized, the fruit of the first year's labor. Hither and thither Brother Hope went, preaching the Word, distributing tracts and doing personal work. The next year eight were baptized. The fall of 1877 the brethren from America arrived, and soon after the first church in Denmark was organized at

Hjörring. At this meeting Brother Hope was advanced in, and Brother C. Eskildsen was elected to the ministry. Then on Nov. 18, 1877, Brother Hope was ordained to the bishopric. The work in Denmark grew and in a few years extended into Sweden. Thus did Brother Hope lay the foundation of the Church of the Brethren in Scandinavia.

After ten faithful years' labor, during which time a goodly membership was gathered and a number of churches established, Brother and Sister Hope returned to America, arriving Aug. 11, 1886. Because of their self-sacrificing efforts the church in America, through popular subscription, made them a present of a home at Herington, Kans., the location being their own choice. In 1891-92, in company with Bishop D. L. Miller and wife, Brother Hope visited all the churches in Scandinavia and organized the work for them. In 1895 he was sent again to these churches. This time, some ten going along on a tour through Palestine, visited the churches. In 1898 he made his last trip, members again accompanying him. Thus at the bidding of the General Mission Board he would leave his family and labor among his countrymen. Between these trips he went forth mostly among his countrymen in America and sought to bring them to Christ. With his team and wagon and plenty of tracts he would go forth and tell the story wherever he could get an audience. At other times he would take the train and go some distance. He was a hard worker, forgetful of self and his family interests as he sought to save souls. On the other hand, none loved their family more than he. His heart-strings were wonderfully drawn when, leaving the little babe, Esther, with the mother at home, he heard soon after landing in Denmark, June, 1895, that she had died. It was on the return from a trip into Texas, telling the same old story of Jesus' love, perhaps with the germs of disease gathered there, that he took sick and died so suddenly that no one was expecting such an event. His body is at rest in the cemetery at Herington, Kans.

As a man he had unusual qualities that attached him to those who knew him best. Rarely is there seen such manifestly strong love for each other as was seen in his home.

After one of his journeys abroad his home-coming was precious as the family gathered about him to hear his words of love and days of service. The church that sent him on those lonely trips can little appreciate what it means to husband, wife, child thus to be separated.

Brother Hope was a man of marked humility. Thoughts of himself were entirely secondary. His highest ambition was to be in deed and in truth a bond-servant of the Lord Jesus Christ. Then his meekness corresponded so richly with his high type of spirituality and simple trustfulness. He was a man of wonderful faith. Dark days, little food in the pantry and no money in his pocket never swerved him in his implicit trust in him whom he served and who promised to add "these things."

On the other hand, he was a leader and organizer, a tireless worker for the kingdom. He knew his Bible well, had lively imaginative powers, was easy in expression, thrilling in illustration, and always hopeful, so that to listen to him was refreshing. He never liked a protracted effort at one place; just a few sermons here and there and on he wanted to go, for his ear always heard the call unanswered that was ahead of him.

Just before sailing to Europe in 1891 Brother Hope published the following:

"1. Let us have your prayers,—in behalf of my family that remains in Herington, Kans., and also for myself who shall go away.

"2. Please write once in a while, some of you, to my wife and children, to encourage them. This they need, and all,—both old and young,—can give it.

"3. God has promised somewhere that his Spirit shall rest in Northland. Years ago we had but an inaccurate history about our foreign missions. Now an accurate account, both verbal and printed, will be scattered, comprising a larger territory than ever before. Let all, interested in mission work, pray for a special blessing, from now on as long as it is allotted us, unitedly to coöperate there. Asking in faith we have the promise of receiving.

"With these requests I say farewell, dear brethren and sisters, till we meet again, either here or in a better land."

JACOB MARTIN ZUCK

October 27, 1846—May 10, 1879.

Born on a farm near Clay Lick, Franklin County, Pa. Second child in a family of six sons and five daughters of Jacob and Susannah Martin Zuck. Jacob's parents were staunch members of the Church of the Brethren and known for their piety. Through a fall in his boyhood Jacob injured his hip so that he never fully recovered. His father thought him, therefore, not fit for the farm and permitted him to follow the bent of his mind. He turned to securing an education. Diligence marked every step of his career. From the common school to Millersville Normal, teaching first in the com-

mon schools and later in Waynesboro High School in Pennsylvania, off to college at Lebanon, Ohio, and then teaching in Medina, Ohio, while still pursuing his studies in a classical course with unabating earnestness until his health failed him, —these are the high places in his progress for an education.

While this preparation was going on several Brethren at Huntingdon, Pa., were prayerfully weighing the advisability of opening a school for the Brethren. Bishop J. B. Brumbaugh knew of Brother Zuck and invited him to visit him. The result was that in January, 1876, Brother Zuck stopped at Huntingdon, and the thought of starting a school was suggested. While it was new, the idea gripped his heart. He understood well the gravity of such a step; he saw the financial strain on himself and others that such a project would mean; cared not for himself but felt sorry for others. He realized the indifference that would have to be encountered, plus the opposition that would manifest itself. In silence he contemplated for a whole month without a word on the subject, and then wrote a letter of which the following is a part: "I cannot see through the project financially, but am sure the Lord will supply our need. I feel sure we need a school, and if you brethren are in sympathy and will stand by the work, I am willing to try it." Deep conviction alone could have led him to make such an attempt, and it was there as seen in these words from another letter about this time: "I am convinced that if our church is to be a factor in promoting the kingdom of God in the world, we must educate and our young people must be educated under church influences."

Having such convictions for its foundation the educational work at Huntingdon, Pa., was begun. When, however, on April 17, 1876, the proposed school was opened with three scholars, it was evident that such convictions did not rest in many hearts. Nothing daunted, with such a beginning work was laid out. Fundamentally this was to be Christian education, and so the Bible was a prominent factor of the school life. The school grew. The second year the smallpox scattered the scholars to the mountain fastness or to the

homes whence they came. From this it was picked up and moved forward. The third year was under good headway; a new building was being provided and all were anxious to get into it, for it was needed so much. Students helped the workmen, and every one redoubled his energies. These were days trying on the vitality of our brother, but he worked with the rest without complaint. Dedication came, a glorious day. With hearts overflowing, with words inspired and inspiring, with visions most glorious "the mountain" was there and they were upon it. The third anniversary of the opening was at hand. The constant strain was too much for the leader of all this rapidly-growing educational work. Seeds of pneumonia had been sown in his system through moving into a room where plaster was not sufficiently dry. He was weakening. He tottered across the rough ungraded campus to the home of Brother J. B. Brumbaugh, took to his bed and, with a cheerful heart, realizing his strength was gone and his labors ended, closed his eyes in death. They laid him to rest in the cemetery not far away.

Brother Zuck was a noble type of a Christian. Reared in the Brethren faith, he accepted Christ in baptism when about fifteen years old and gave his best energies to Christian education. He was not called to the ministry, yet he chose a ministry well worth while, farther-reaching in results than many who have been called, for he led out in a work that is making a substantial ministry with culture and power. He was a firm believer in the principles for which the Brethren stood, but in many things he lived a generation ahead of his people. He was always hopeful for the church. Said he, "Our people are honest, and as the light of truth comes to them they will accept it." He was an earnest Bible student. It was his habit early every morning alone to engage in reading the Bible and prayer. His exegetical insight was keen, his talks on Bible subjects forceful. His public address was interesting and instructive. With all this he was reserved, unassuming, only one among his fellows, and accepting no privilege that others did not enjoy. His hours with a friend were cheerful; his hours alone were in agony before the Lord, as he sought to do better. It

was this hidden life that enabled him to build better than he knew.

As a teacher few excelled him. He combined the happy ability of developing the student through his own resources. He was patient, and inspired those who sought his aid.

As a man every one who knew him believed in him. His own inherent worth inspired confidence. He loved his work and labored beyond his strength. He was not strong bodily, but he used his limited strength without measure and outstripped many better able to labor than he. So well had he wrought that in his dying he did more for the cause of education than his earnest labors would have done had he lived.

Information for this sketch supplied by Bishop J. B. Brumbaugh, Huntingdon, Pa.

Extract from Prof. Zuck's address delivered on the third anniversary of the founding of the school, and just a short time before his death:

"In those days we always avoided telling curious people how many students we had, but we have grown more communicative and now we do not care to tell our friends in a confidential way that although the school was not large, it contained on the very first day at least one more student than anybody could count on his thumbs unless he should count one thumb twice. But we have something better to tell you, and something that can not be said of all the schools,—the school never got smaller than it was on the first day,—not at least until the smallpox panic, and that wasn't our fault. When the scabby woe invaded this community a little over a year ago our school was entirely broken up, and it was predicted by some that we would never revive, and the best that others could say for us was that if the school could survive such a shock it would no doubt live to a good old age. My thought in the matter was that if this is to be the test then the school will live. I had too much faith in the cause, and too much confidence in the loyalty of our normal boys and girls, to think that anything short of a general slaughter of about all of us could kill the enterprise."—In "Reminiscences of Juniata College," by D. Emmert.

ISAAC DILLON PARKER

January 22, 1847—May 21, 1910.

Born on his father's farm near Loudonville, Ohio. Son of Cephas and Sarah Priest Parker. The father, formerly of Oneida County, N. Y., settled on a farm in Holmes County, Ohio, in 1816. Grandfather William Parker, a pioneer in the hop-growing district of Oneida County, was first cousin to Rev. Theodore Parker, D. D., the famous New England minister. This line of Parkers came to New England in the Mayflower and have some worthy names in the family connection, who have proven themselves worthy of their Puritan ancestry. John Parker, great grandfather, led the Minute

Men at Lexington, Mass. The mother was a daughter of James Loudon Priest, Jr., born in Massachusetts. Her father owned a thousand acres of land where now Loudonville, Ohio, is located. She also traced lineage to Charles Chauncey, who was born in England in 1695, came to America in 1720, and later became the president of Harvard College.

With such distinguished ancestry Dillon began life. His father, limited financially, and needing his son's labors on the farm, did not give Dillon the education he so much desired in his youth. Nevertheless, he was responsive to the noblest and best within reach, as is seen in his accepting Christ at sixteen and securing an education in spite of discouragements. At eighteen his father died and Dillon was left without a dollar to make his own way. By diligence he prepared himself to teach school. During the summer vacations he attended teachers' normals for better preparation as a teacher. Thus he pushed forward until Salem Academy at Bourbon, Ind., an early and unsuccessful attempt to establish a Brethren's school, was opened and he became a member of the faculty. He associated himself with Ashland College, Ohio, and was a trustee when Bishop R. H. Miller, in 1880, was elected president of that institution. Having moved into Northern Indiana he became president of the board of trustees of Manchester College at North Manchester, Ind., and during that term of service raised the money to lift the debt hanging over that school. Only a few years before the close of his life, after he held a revival meeting in the Blue Ridge College at Union Bridge, Md., that institution engaged his services and his efforts soon removed the debt there.

But these things were only a means to an end. The end in his mind was church supervision of the schools, and he lived to see several of the schools under State-District care. He knew the value of an education and desired that every one might have the best possible opportunity to secure a good one. He believed in Christian education and threw all his strength towards the schools of the church.

On Dec. 25, 1873, he was united in marriage to Miss Jemina Moherman, and together they walked through his life, the one sustaining the other in everything that either sought

to do. The same year Brother Parker was called to the ministry, and five years later, when but thirty-one, through the laying on of hands by our sainted Brother James Quinter, he was ordained to the bishopric. Ashland congregation of Ohio received the larger portion of his ministerial labors, though later in life he did have the care of the Elkhart and Goshen congregations in Indiana. As a pastor, minister and bishop he was above the average. During the first year of his labors at Elkhart, Ind., over sixty accepted Christ.

He was superintendent of the first Sunday-school organized in Northeastern Ohio and chairman of the first Sunday-school convention held in that District.

As an evangelist he was much sought after. Those who accepted Christ under his preaching had been appealed to first, from the standpoint of the reasonableness of Christian service,—and few were they that could point this out more clearly,—then the folly of not doing so was presented in such a manner that his labors were blessed with a number of large ingatherings. In almost every part of the Brotherhood may be found his spiritual children.

This, however, was only a part of his church activity. He was a leader in his State District, and often served as an officer of the District Meeting. Four times he was sent as member of the Standing Committee of the General Conference, and twice he served as an officer of the Conference. He had unusual ability to frame answers when Conference was in session, and his answers usually passed the Meeting. His ability to understand the situation, see the real issue and provide for it, placed him on many important committees appointed by the Conference. In these he lost not sight of right, the highest good and a sympathy for all those affected that made his labors appreciated.

In 1898 he was engaged as traveling secretary for the General Mission Board, and this position he held till his death. The clear manner in which he presented missions publicly, and the convincing method he had of presenting the same subject privately, along with his natural ability as a solicitor, enabled him to secure a large endowment for the Board. When the Board came into possession of the James R. and

Barbara Gish estate, the properties were scattered in Kansas, Arkansas and Illinois. Brother Parker took charge of and converted them into funds the Board could handle.

Few men were more hopeful than he. When aggressive men wanted to go faster during the days of disruption and division in the church, Brother Parker spoke words of conciliation and assurance, and did much to prevent a larger cleavage than occurred. No matter how dark the outlook, he always saw better things ahead. This was also manifest in regard to his own well-being. When disease laid hold on him severely and friends warned him, he would say, "I am feeling better and will soon be all right." This put even his nearest friends off their guard, and when the news spread that he had died every one was shocked with surprise. Complication of diseases had preyed upon his vigorous frame until it could not longer resist.

Brother Parker died without a will; but Sister Parker for the most part knew all his plans and lives to carry them out for him. Before his death they had placed considerable sums as endowment with the General Mission Board, and since his death Sister Parker has turned over more. Thus they have sought to work for the Master even when their own bodies are at rest.

Because of his advanced ideas on some of the more important phases of church work he was sometimes criticised severely, but he pressed on. He was a progressive man, yet ready only for such new methods as conformed to the spirit of the Word of God. When Sunday-school sentiment was being created he was among the foremost to push it to the front; likewise when the opportunity came for developing the Christian Workers' organizations. Cheerful, yet sincere, pleasant in conversion but not jesting, a friend he was to every one who needed help. In his generation he lived not in vain; and the records in men's lives are such that though time may forget him, eternity will not.

His body is at rest in the cemetery near Ashland, Ohio.

Information for this sketch given by Mrs. I. D. Parker, Ashland, Ohio.

AMSEY HASCALL PUTERBAUGH

December 30, 1851—February 28, 1903.

Born on the homestead near Elkhart, Ind., where he learned life's earlier lessons and spent his declining years. Fourth child in a family of seven children of Henry and Mary Lloyd Puterbaugh. The parents were of German extraction, sturdy, industrious and firm. They came to Indiana in an early day from Miami County, Ohio. Each was a faithful follower of the Lord.

Being bright, attentive and persistent, Amsey's training in the public school, along with attendance at Warsaw Normal and Bourbon College, in Indiana, and the National Normal

University, of Ohio, was highly prized. While in the Bunker Hill School he had the poet, Will Carleton, for a teacher. During this time he was a constant student of the New Testament, which he carried with him.

When about seventeen he began to feel the need of a fuller life than that experienced by the moralist, and united with the Church of the Brethren Feb. 17, 1869. On May 20, 1870, he was called to the ministry, Bishop David Miller conducting the installation services. At this point he decided to give his energies in best possible service for his Lord. On May 15, 1875, he was advanced to the second degree, which position he said was "the one coveted place, above all others, preëminently the best in the gift of our beloved Brotherhood."

On May 29, 1884, he was ordained, and during succeeding years had oversight of the Washington, Portage and Elkhart Valley congregations in Northern Indiana. For many years he was Writing Clerk of the District Meeting of Northern Indiana and a number of times represented the District on Standing Committee at Annual Conference.

But Brother Puterbaugh's work was farther reaching. He was a strong advocate of education, for he recognized its value to Christian experience. For years he was closely connected with Manchester College, teaching classes in homiletics during the special Bible terms, and serving on the advisory board. His remarkable power in the pulpit was revealed on Sept. 1, 1902, when he delivered the dedicatory address of Manchester College. But this was his last strong address, for disease had already marked him.

He was a frequent contributor to the church periodicals, editor of "The Pulpit" in the Bible Student, and "The Preacher's Page" in the Gospel Messenger. He served well as secretary of the Gish Fund Committee until the close of life. His last work was reading Blanchard's "Modern Secret Societies" manuscript, though he did this with difficulty.

Brother Puterbaugh's attitude of life is reflected best in his own words: "My occupation has been the ministry, but I taught school and engaged in farming to make ends meet and

to gain a competency for sickness and old age."[1] He taught school for seventeen years, eleven of which were spent as principal of the Oswego schools. As school trustee he established the graded system in Leesburg and Oswego schools; he was tendered the superintendency of public instruction for Kosciusko County, Ind., but turned this aside; he was urged by influential men to be a candidate for State Representative, but this he declined.

Sept. 28, 1876, Brother Puterbaugh was married to Rilla Clem, of Milford, Ind. Five children blessed their home. To his wife he attributed a large measure of his success. He has said what older ministers can fully appreciate: "Personal wants, poverty, toil, blinding storms, scorching heat, bleak and cutting winds, and dark midnight hours can be no excuse in keeping one from duty's call; such has been my experience. There is a casket filled with tears and sorrows of a beloved wife, son and daughter, too precious to ever be broken. It is sealed by the Kind Hand that wipes away the tears from our faces, to be opened when we shall know fully the blessedness of all the casket contains."

He was a man of order, prompt in business engagements. As a student he was ever searching for a clearer vision, a deeper insight, a brighter light, a firmer ground of truth, and at all times "a reason for the faith which lieth within." As an educator he taught the lessons of life rather than texts, and efficiency rather than credentials. As a minister he was excelled by few, for he was clear, logical and sincere. As an elder he was kind but firm. As a counselor he was safe.

Once he said, "When my armor is to be laid aside I pray it may be in my library among the volumes whose pages have become so dear to me, and contributed so much to my life's work among God's people."[1] His wish was gratified, and his body rests in the South Prairie Street cemetery at Elkhart, Ind., while his influence lives in the hearts of many.

Information for this sketch supplied by his son, Roy H. Puterbaugh, Elkhart, Ind.

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[1] "A Birdseye View of My Ministry," Gospel Messenger, November, 1897.

DAVID ALFRED MILLER

August 29, 1855—June 27, 1908.

Born near Hagerstown, Washington County, Md. He was the tenth child of Abram and Catherine Long Miller, to whom were born nine sons and four daughters. Parents were of German descent, faithful members of the Church of the Brethren, and instilled into their children faith in Christ in such a way as to bring forth much fruit; for of seven sons and one daughter that lived to maturity, the daughter and six sons were devout Christians, five of the sons being bishops and one a deacon in the Church of the Brethren.

David loved the farm more than books; hence with the

limited facilities of fifty years ago his education was rather limited. In 1873 his mother died, and desiring larger opportunities than the valleys of Maryland afforded, he came to Ogle County, Ill., where some of his older brothers had settled. He chose farming as his vocation, saved his earnings and soon was in a position to own his own home. In 1884 he moved his little family on a farm near Le Mars, Plymouth County, Iowa. Here he had bought when lands were cheap, grew with the country's development, and in the course of years had accumulated considerable property. In business and social circles he was no leader, tending closely to his own affairs and no more; yet the high standards he brought into both these, along with his example of piety, made him a silent leader for higher and better things.

When but sixteen, his heart still tender, he entered the service of the Lord. This step gave his mother unusual joy, for she had wrestled for him before the throne and this was another trophy of her pleading in her own family. His Bible was a constant companion from youth, and he dwelt much upon its precious promises. Though a man of strong convictions of what was right, he was not forward in presenting them; but he was a worker for his Lord. When he moved his little family to Iowa the closest members were forty miles away. Sunday-school was started at once and he served as superintendent for six years. In 1891 the Kingsley congregation called him to the ministry, and his first sermon was to his own family circle on a wintry Sunday morning when no one could get to church. Thus did he try to do what was his to do with all his might. Plenty of indifference and opposition to meet; some persecution to endure; but these seem only to have whetted his appetite for victory in Jesus' name. Evangelists were called at his own expense and at last opposition gave way, members were baptized, the Prairie congregation organized, and on Jan. 22, 1893, a little over eight years after he located, a churchhouse was dedicated. In 1896 he was ordained and given the oversight of the Prairie congregation. For six years he labored earnestly. Sixty-five had been received by baptism; others had moved in and

the congregation grew in that substantial way not always characteristic of frontier churches.

The rigors of northwestern Iowa seemed to be against his health, and in 1899 he moved his family to a farm near Kidder, Mo. This was a new and needy field in spiritual endeavor, and despite his affliction, which seemed to increase, he held successful revival meetings, was a strong support to the mission in South St. Joseph, Mo., took an active part in District Meetings, and represented his District on Standing Committee at Annual Meeting.

As some men are leaders, Brother Miller was not one; he was too reserved to elbow against others who tried to lead. On the other hand, he knew the field and its needs, he had good judgment and above all a genuine sympathy for the one who needed help. Wherever he labored people gathered about him because of the worth of the man within. As a shepherd of the flocks which he was called to tend, he was gentle, forbearing, helpful, not fostering sin, but always helping the sinner. As a minister he made no pretensions at eloquence or scholarship, but dealt out the Word in that fullness of heart that caused the common people to hear him gladly. Thus it was that the poor and lowly of the city where he labored sought him and loved him as a father.

On Feb. 21, 1882, he was united in marriage to Mary E. Rowland, and to them two sons and two daughters were born. Simplicity and Christlikeness dwelt in their home. His was a happy family. Even when his last years, which were full of suffering, were passing, each one helped to bear the other's burden, and he bore his suffering patiently, longing to be healed so that he might do still more for his Savior. Life's opportunities in Christian work were just really unfolding to him, but the end was near at hand. For a long time he was unable to determine his difficulty; at last it was discovered that he had a cancer. From the operation to remove it he did not recover. He was laid to rest in the beautiful cemetery of St. Joseph, Mo., near the place of his most fruitful labors for his Lord.

Information for this sketch supplied by his daughter, Mrs. Anna K. Miller Loe, of Kidder, Mo.

WILLIAM A. ANTHONY

February 10, 1857—July 23, 1911.

No person has ever been qualified to give a detailed and full account of the life of any individual. While human life is but a drop in the great ocean of time, it is impossible to chronicle every thought, emotion, word, act, etc., of which human life is composed. The revelator said, "There are also many other things which Jesus did, the which, if they should be written every one, even the world itself could not contain the books that should be written."

The time limit of the life of our subject was little more than fifty-four years, and what is here written in this small

space can only be considered as a mere clever hint at a beautiful life.

Elder William A. Anthony was a son of David and Nancy A. (Boward) Anthony and the second child of a family of twelve children. He was born Feb. 10, 1857, near Hagerstown, Md., where he lived until the age of thirty years. His grandfather, George Anthony, was born in Germany and came to the United States in 1825, locating at Hanover, York County, Pa., and there passed the remainder of his days working at his trade of cabinet-making. David Anthony, the father of William, was a blacksmith, learning his trade at Hanover. When a young man he located near Hagerstown, Md., where he resided for thirty years, engaged at his trade. At the tender age of eight years he was left an orphan, and on account of the family being poor he was placed among strangers to earn a livelihood. Through their neglect he was deprived of a common-school education. He was, however, by no means an ignorant man, and although he was ever at the painful disadvantage of not being able to read and write, his inherent intelligence and common-sense ideas of things easily won for him a good degree of deserving admiration and respect upon the part of those who knew him.

In religious matters he was a devout member of the Church of the Brethren and was seldom absent from his accustomed place in the sanctuary. The mother of William, who was a faithful member of the same church, had been previously married to one Robert Clugston, and to this first union were born two children, of whom one died at the age of eight years, the other still surviving.

Early in life William manifested a love for books, and it soon developed that he had a good brain and was an apt and ready learner. The family, however, was poor, dependent largely on the father's daily labor for support. In addition to this support the older children were obliged to go out early in life and work on the farm and in kitchen and factory to aid in the support of themselves and the younger children at home. I can well remember that it was not only the ambition and desire of our parents that we should early

be taught the art of industry, but, also in this connection, that we should be prudent and economical in the use we made of our well-earned money. Therefore it was an established rule with them and mutually understood among us children that, until we were eighteen years of age, our earnings or wages in money were to be given to them to be used in the support of the family, or otherwise, as they saw proper. Consequently it will be seen that this unavoidable condition of material family support interfered largely with William in his effort to secure an education sufficient to teach school, which profession he chose as his life's work. Eager, however, that their children should have and enjoy as much as possible the good things of life, William, along with the other children who were at work away from home, was required to be at home during the winter months and attend the country school. Later he attended a select school and the high school of Hagerstown, and at the age of twenty-four years he began teaching school, and almost without interruption he taught for twenty-five consecutive years, seven years in Maryland and eighteen years in Pennsylvania.

On October 11, 1883, he was married to Annie M. Friedly, daughter of John and Catharine Friedly of Franklin County, Pa. Two children, Edgar F. and Ira S. W., were born of this union, who, with their quiet and godly mother, survive.

In his diary, which he faithfully kept from the time he united with the church until his death, he recorded as the date of his conversion Nov. 2, 1879. This turning point for broader and higher service occurred during a series of meetings held at his home church (Longmeadow) in the Beaver Creek congregation, Md., by Eld. Silas Hoover, who is still living and active in church work. On May 19, 1883, he was called to the ministry in the aforesaid congregation, of which the late Daniel F. Stouffer was then bishop, and on May 10, 1902, in the Falling Spring Congregation, Pa., he was ordained to the full ministry.

Later, when Chambersburg was organized into a congregation, he was appointed elder in charge, serving in that capacity until death. Three times he served on the Standing

Committee at Annual Conference, the last time at St. Joseph, Mo.

In the pulpit he had magnetic power and his preaching was Spirit-filled and earnest. This was no less true of his ministry of song and Christian work in general. He was a close student of the Word, a man of settled convictions of right, which must be respected, and a lover of good men.

He had no greater joy than the fellowship of his brethren, and in public worship and the various councils of the church he was always foremost and alert, interested in the young and promising members and desirous of the greatest good.

He was a live and untiring missionary preacher, and in his diary he has a record of many long journeys made through cold and heat, with other brethren, over the mountains of Maryland and Pennsylvania, to visit churches and establish missions.

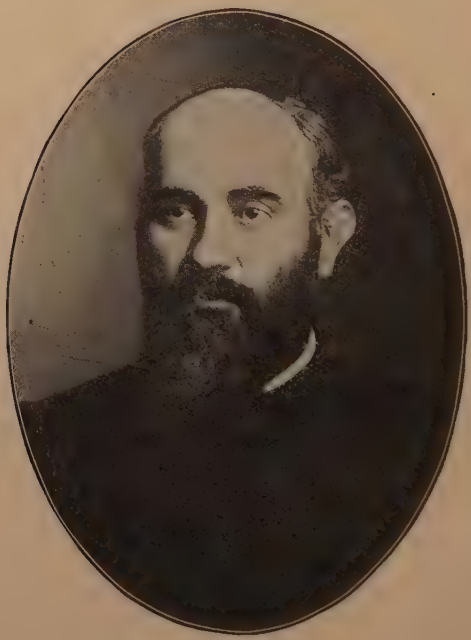
For nearly a score of years he served on the Mission Board of his State District and is acknowledged to have been largely responsible for the establishment of churches at McConnellsburg, Hanover and Chambersburg, representing three counties of Pennsylvania.

In secular affairs he was a representative man in his community and his counsel was frequently sought and followed.

Few men, hampered as he was in the beginning, have been able to accomplish so much good, and to bring it about within so limited a time. By honest toil and constant, faithful endeavor in all things, courageous and hopeful, he was successful in his work, progressive in his ideas, a kind-hearted, cheerful, open-handed man.

He was honored and beloved by all who knew him and his presence was sought wherever earnest, helpful, purposeful, evangelistic service was desired.

On Sunday, July 23, 1911, he suffered a stroke of paralysis at his home in Shadygrove, Pa., and after lingering only four hours he fell asleep in Jesus. He was anointed by Elder Wm. C. Koontz and myself, and was laid to rest in the beautiful country cemetery at Price's church, near Waynesboro, Pennsylvania.—F. D. Anthony, Waynesboro, Pa.



GEORGE BLACKBURN HOLSINGER

May 10, 1857—November 22, 1908.

Oldest of four sons of Joseph H. and Rebecca Blackburn Holsinger. Born on father's farm near Pleasantville, Bedford County, Pa. His parents were of German extraction, natural mechanics, and the father was the leader of song for the Church of the Brethren for a number of years. George grew up, enjoying the beauties of nature as seen on and about the farm in that goodly land, and because school was two miles away was mother-taught in his earlier years, and later received eleven years of common-school education. He thus prepared himself for teaching in the common

schools, but, being passionately fond of music, in a few years he drifted into the study of music. In 1875 he attended singing-school taught by Benj. H. Everett, and then began class-work himself. He played the organ long before he could read music, and used chords before he knew how to make them other than through his inborn ability. In 1881 he attended a musical institute, and there, under W. R. Burnett, received his first insight into reading music and playing on the organ. At this same institute he took first prize in song composition and did likewise the year following. Eager for the best he sat at the feet of such men as B. C. Unseld, Geo. F. Root, H. R. Palmer, J. C. Filmore and others of like reputation, and paid for some of his instructions as high as $6 per hour. Thus did he press to the front in preparation, and this in part accounts for the volume and high character of his productions.

When Bridgewater College, then known as Virginia Normal School, was founded, in 1882, Brother Holsinger took charge of the musical department, and occupied the position with ability and developed it commendably for sixteen years. He taught piano, organ, vocal, history of music, harmony and composition. He gave over 30,000 lessons of instrumental music alone.

A larger field of service awaited him. In 1898 the Brethren Publishing House offered him the position of musical editor, and from that time till the close of life he gave his time to preparing songbooks and traveling among the churches, conducting singing classes and musical institutes. The Brethren responded to this effort very well and singing took a step in advance in the church.

As a musical composer and editor his life was a marked success. He composed over two hundred songs, for a number of which his wife wrote the words, and these compositions have found their way into over one hundred different collections. While here in the body his spirit seemed to take flight when composing, and so some of his best songs anticipated the time when he, with all the redeemed singers, should get home. Thus it is noted that such as "Rest Over Jordan," "At the Savior's Right Hand," and "Meet Me

There" are songs of this character, and will be sung in the years to come. Then, as though realizing that he was on earth, he breaks forth with another, "Keeping Step with Jesus," indicating how closely he sought to associate with his Master. There is a melodious sweetness in his music peculiar to his compositions that reveals the trust and gentleness that were so marked in Brother Holsinger. He edited and assisted in editing nine different volumes of song, and published a book of "Practical Exercises" that has been found very helpful to teachers of vocal classes. But his best work, or rather the one that has served the largest field of usefulness, is the "Hymnal" of the Church of the Brethren, published in 1901, a collection of hymns and songs that in spite of their much use is loved by the church and stands first in the hearts of the people.

The last ten years of Brother Holsinger's life was a climax of usefulness. His vocal classes were always conducted in the spirit of evangelism. Not the words, but the thought, as the expression of the heart, is what he strove to have sung. And even his teaching bore the fruits of repentance in the hearts of the unconverted in his classes, and his singing made "melody in the heart unto the Lord." Along with his editorial work he conducted classes in eleven different States. Within this period he was leader of song at nearly every Annual Conference, and few there be that will excel him when it comes to leading an audience unitedly in that sweetness and gentleness that give character to song. Kindly would he call attention to the harsh, the loud singing, and explain the difference between that and his own example, and thus did he mellow down the singing until all enjoyed praising God in tenderest accents. He was a master of assemblies when standing before them with baton in hand, and led them to praise the Lord. Their song seemed to enter the courts of heaven and unite with the redeemed around the throne. It was a common comment when Brother Holsinger led song service at Annual Conference, "How soul inspiring," "He does it so well and without any apparent special effort."

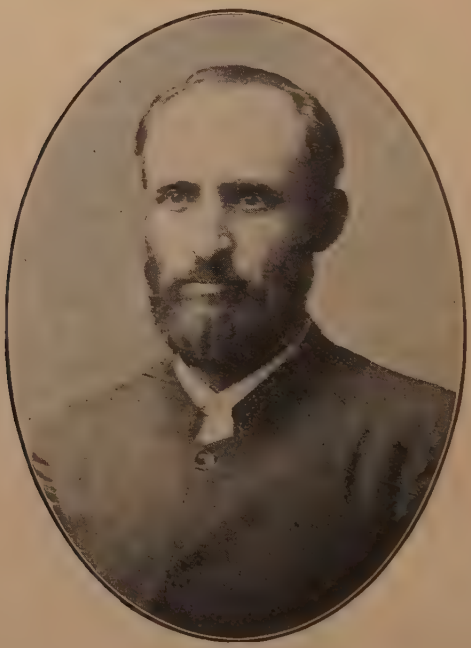
On Oct. 8, 1875, Brother Holsinger united with the Church of the Brethren. His youth showed marked piety. On

August 19, 1884, he was united in marriage to Sallie A. Kagey, of Bridgewater, Va. Poetical, appreciative, truly devotional, she supplemented Brother Holsinger's work in every way. When from home so much as he was during the latter part of his life she did not complain, but encouraged him in the good he was doing. Twin boys were born to them, but Clyde Kagey Holsinger alone reached maturity.

Brother Holsinger had some very striking characteristics. He was easily discouraged, and yet he persevered in his chosen calling against some very great discouragements. He was very sensitive to an insult or intended injury, and yet he was not known to retaliate. He was modest almost to a fault, and yet could make himself at home before the largest audiences. His hand was ever ready to help another, and in his chosen profession he had many opportunities and used them. As a teacher he did not think of his ability, but of how to make still better progress with his pupils. He was always ready for his class-work, knew what he was going to do and usually accomplished his outlined allotment.

It was while engaged in teaching a vocal class at Astoria, Ill., that he took sick with a malignant form of pneumonia and went to join the chorus on high before either wife or son could be at his bedside. His last words after his anointing, and just before death, were, "I have a narrow passage to go through. If it were not for my wife and poor child, I would be ready to lie down and go to my Father." His body lies at rest in the cemetery at Bridgewater, Va., and his songs are being sung all over the land as people gather to worship their Lord.

Information for the sketch supplied by Mrs. Geo. B. Holsinger, of Bridgewater, Va.



ALBERT W. VANIMAN

August 25, 1859—March 14, 1908.

Born near Dayton, Ohio. Son of Daniel Vaniman, whose active life is related in this volume. When five his parents moved to Macoupin County, Ill. Albert was eager to avail himself of a common-school education. He taught several terms, and when Mt. Morris College was opened, in 1879, Albert was one of the first to enroll. His years in school marked an epoch in the young man's life; for with him school opportunities meant better preparation for his Master's service. Here he met Miss Alice Moore, daughter of David and Sarah Moore, and on June 18, 1882, they were

married at Lanark, Ill. She proved a faithful and helpful companion in Albert's church work. Her ability was so varied as to make his life of usefulness much larger because she was with him.

At fourteen Albert united with the Brethren, Brother John Metzger administering the rite of baptism. On Sept. 6, 1884, while living in St. Louis, the ministry was laid upon Albert, and in 1899 he was ordained to the eldership. It was but a few years after he left school until the General Mission Board sent him and his wife to Texas to do mission work. They located in Cooke County, near Loring's Ranch, and during the first year they held over one hundred meetings, four love feasts, traveled nearly two thousand miles by private conveyance, and best of all received thirty-six into the church. Brother Albert was the only minister of the Church of the Brethren in the State until the following October, when Henry Brubaker and J. P. Harshbarger came to his assistance. Their experience was varied and romantic in this frontier life. With their own traveling outfit he and his wife would start out, sleep by the wagon on the ground, cook their meals on the camp-fire, and thus, visiting the very poor, give them an encouraging word to help them on their way. Sometimes their journey would take them among the Indians, and from among the half-breeds came trophies of the cross through his ministry. He assisted in organizing congregations of the Brethren in Clay County, and at Nacona, in Montague County. Of this part of their life-work Sister Vaniman in June, 1912, wrote:

"We often expressed ourselves in later years that the time spent on the frontier in Texas was the happiest time in all our lives, and we regretted many times that we gave up the field which had such bright prospects for a live working church and where our labors seemed to be so much appreciated." McPherson College needed a business manager, and Brother Albert accepted the position. Here he labored successfully for several years, until one day his father preached so strong a missionary sermon that he and his wife volunteered for the India field. Agitation was begun and several thousand dollars were raised to begin the work.

Brother and Sister Vaniman in the meantime had entered a medical college at Topeka, Kans., to prepare more fully for their prospective work. At Conference of 1894 their names, along with Brother and Sister Stover and Sister Ryan, were approved as suitable for the India field. But as Brother and Sister Vaniman were not ready the others were sent.

While attending college at Topeka, Brother Vaniman acted as pastor of the Oakland congregation not far away. In 1898, when prepared to minister to the physical and spiritual wants of his fellow-men, the General Mission Board sent them South to report on the advisability of a mission among the negroes. An extensive and careful study of the situation was made in Georgia, Florida and Alabama. It was decided not to undertake such a work for the time, and Brother Albert moved to Saginaw, Tex., and built up a splendid practice. He was also very active in church work at that place.

The General Mission Board needed some one to take up the work so well begun by Brother Hope in Sweden and Denmark, and prevailed on Brother and Sister Vaniman to leave their growing medical practice and sail for Sweden. They reached Malmö in July, 1900, and spent five years in patient work among the members there. They did much for the cause of the Master, and in years after, when any one from America visited the churches in Sweden, constant words of praise were heard for their work. They spoke of his kindness, patience and tact in church work. Forgetful of self, making the burden of others his own, he endeared himself greatly to the people of southern Sweden.

Health was failing in that climate, and he was advised to return to the homeland. At first he did not want to hear to such a proposition, but at last the cough, so ominous, spoke in terms so emphatic that they decided to come home. On Sept. 4, 1905, amidst the saddest farewells they ever experienced, they set sail for America, and in December of the same year arrived at Inglewood, Cal., where they lived with Sister Vaniman's uncle, Phillip Moore. Later they moved to Pasadena. Albert regained his strength sufficiently to be active in church work for nearly two years. He was a mem-

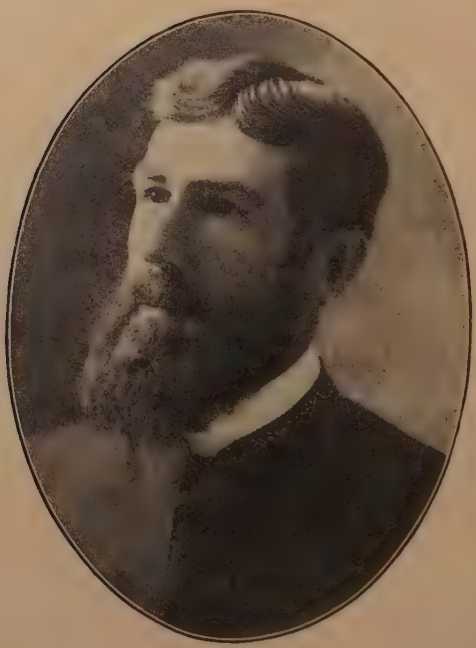
ber of the Committee of Arrangements for the Los Angeles Annual Conference in 1907. It was a joy for him to mingle with his brethren and labor for them. In September, 1907, they moved to Raisin, Cal.

But the dread disease, consumption, had a fatal grip upon him in spite of all he could do. He grew weaker and weaker. On his bed of suffering he would often sing that Swedish song, "O voradar" (Oh, that I were there). He longed to be at rest with the Lord, and his oft-repeated prayer was answered on March 14, 1908. His body was the first to be laid to rest in the new cemetery at Raisin, Cal.

Brother Albert was a man with clear-cut convictions and a high ideal of right, but he was not importune in pressing them upon others. In many things he lived in advance of his day; yet he was not disposed to grow impatient when his views were not heeded. He could labor and wait. His preaching was thoughtful and pointed, but never with the same force as some. While he sowed seed in many fields and far apart, there was good fruitage and eternity will best reveal the full results.

Brother and Sister Vaniman were permitted to labor together in a rather unusual way. Inasmuch as no children were given to them, where the one was there might be found the other in church work. They were traveling companions, both prepared for medical work, both devout Christians. His favorite text was, "All things work together for good to them that love the Lord," and this anchor for the soul stayed them many a time in the rough trials and journeys of life which they took together, hither and thither on the frontier. Though his years were few, as men measure life, they were fruitful and a blessing to the world.

Information for this sketch given by Mrs. Alice Vaniman, Raisin, Cal.



CHARLES EDWARD ARNOLD

May 13, 1866—May 31, 1902.

Born and reared near Burlington, W. Va. Eldest son of Bishop Daniel B. and Mary Elizabeth Ludwick Arnold, pious and earnest members of the Church of the Brethren. Charles gladly attended school four or five months each winter. He made use of his opportunity, for at seventeen he had a first-grade certificate and was teaching district school. At nineteen he entered Bridgewater College, where he spent five years, during three of which he was principal of the commercial department. After spending about a year in Ohio Normal University he accepted the chair of mathematics in

Botetourt Normal, near Daleville, Va. Success attended his efforts as teacher, and in 1893 he accepted the chair of mathematics at McPherson College, McPherson, Kans. Here his genial and thorough work soon placed him in the lead; in 1896 he was called to the presidency of the institution and, till his death, occupied that place with heartiest approval of student body, faculty and trustees.

In September, 1891, he was married to Ella Beahm, and by this union two children were born, Ruth and Russel, the latter dying just a few weeks before his father's death.

Religiously, Brother Arnold was an example to all. At nineteen while at Bridgewater he accepted Christ. He was active in Sunday-school, the only avenue open at the time for a young brother. In 1894 the McPherson congregation called him to the ministry, and four years later he was ordained bishop. Occasionally he wrote articles for the Gospel Messenger, these being noted for clearness, force, and terseness. He was wide-awake in Sunday-school work. When the Southwestern District of Kansas created the office of District Sunday-school Secretary, he was appointed and held the office till his death. He was a member of the Brotherhood Sunday-school Advisary Board, a staff contributor in the preparation of the Brethren's Advanced Quarterly, and was offered the editorship of all the Sunday-school literature for the church, a position he declined, simply because the college interests appealed to him more. He was also a member of the Kansas State Sunday-school Association, and wrote a book on the "Journeys of Jesus," having such merit that he secured the Sunday-school Times Company of Philadelphia, as his publisher, thus receiving for it the widest possible publicity.

But his special field in which he took greatest delight was educational. He loved the church,—her missions, her Sunday-schools; but so keenly did he see the need of proper preparation for all these avenues of church activity that, when he saw life was closing for him, he said to his closest friends, "I hope the day is not far distant when our brethren with means will regard it as much of a missionary duty to endow colleges as to send missionaries to the heathen."

He was not afraid of hard problems, knowing full well that difficulties show what men are made of. He accepted the presidency of McPherson College in her dark days,—when attendance was small, buildings inadequate, debts pressing and faculty on the point of leaving. Brother Edward Frantz, who lived so close to him through all these days, and was finally called upon to succeed him as president, says, "He would have been the last person to claim for himself the whole credit for the changed situation, but it is only due him to say that it was his inspiring leadership, his sublime faith in the midst of most discouraging circumstances, which, far more than was then realized, caused a group of brethren to 'hang together' and stay by the work until these difficulties were surmounted." His success lay in his tact, coupled with firmness, gentleness and patience. His words enthused because his life was genuine. His office and his desk in the classroom were thrones of inspiration for every student who came to either, whether many or few times.

His life was short, but long enough to show the marks of character worthy of notice. Perhaps most manifest was close application. When on the farm, noons, rainy days and every spare moment were used in study. He tied together with a golden thread of desire for an education the many spare moments that so many young people waste, and these became the stepping-stones to his rapid rise amidst his people. Though president of college, with innumerable duties, sharing the ministry, taking part in the social life of the church, he still had time to pursue advanced studies, under the direction of the Illinois Wesleyan University, in psychology, ethics and Christian theism. All this was but part of that needed training he felt he must have to serve his Master best in life.

Then that sweep of unwavering faith should be mentioned. His was not that faith so short-sighted that he saw only the things pertaining to his life alone. He was part of the great whole and his Father was over all. He sought to see God's will in everything, and then one does not wonder at his writing just a few days before his death, while already in the hospital, "I am trying to see some brightness on all sides."

His bright look always surveyed the evil and the ill, but still saw the brightness. This alone is real faith, the seeing of God's victory even in the wreckage of the seemingly worst human disaster. It is but natural, then, that he feared no ill from honest investigation of all problems, even the problem of life and of faith. Truth will stand all tests. Search and search deep he would urge.

The steady spirit that possessed him kept him perhaps off the highest mountain tops, but it also kept him out of the lowest valleys. And because of this even temper of mind and of effort, when it was reported he was no more, heads bowed and wept and hands trembled. Such leaders are few; and when one is found he is dearly loved.

Brother Frantz speaks so touchingly of the close: "Those closing weeks of patient suffering and waiting for the approaching transition were to him so natural, to us so wonderful. He talked of the coming change for himself, of the future of those who would remain here, as calmly as he ever talked of anything. He kept working as long as it was physically possible. Not many days before his death he dictated answers to his correspondents. Not long before this he had written some ten foolscap pages of business advice for the guidance of the family. We looked on and marveled. But how could it have been otherwise? It was the way he had lived. As in life, so in death, he was just doing the next thing that needed to be done, and this came as naturally as the rest. It was a picture truly sublime. And thus he had worked and waited until the dread cancer had eaten away his life."

At McPherson, in sight of the college now growing in influence and prestige, not only among the Brethren but in the State, he is buried, his tongue silent but his life still speaking through those who knew him best.

T5-CUS-109